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The Place of Luther Rice in American Baptist Life

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The evaluation of any life that merits biographical treatment cannot be made without the study of both background and foreground: the age that produced the man and the age which displays the effects of his achievements. Some men are born great; some achieve greatness; some have greatness thrust upon them. Those who are born great inherit power and with it the opportunity that the possession of power creates. Others seize opportunities, overcome obstacles, inaugurate new movements, create social agencies, rear institutions and through the driving power of an indomitable will change the course of history. Others still are elected to lead movements whose success is fully assured, because of the achievements of those who have gone on before. All who have been the fortunate beneficiaries of such conditions, to a greater or less degree, have greatness thrust upon them.

A direct descendant of William the Conquerer, Luther Rice was not born great. A leader in eliciting, combining and directing the energies of American Baptists, he achieved a unity of action which up to that time had been held to be impossible. As President William Heth Whitsitt, speaking as a church historian, says, "The coming of Luther

Rice was the most important event in Baptist history in the nineteenth century." His ministry inaugurated a new era. His labors were apostolic and the reading of his *Journal* recalls the toils, the anxieties and the Christian statesmanship of Paul. To him Baptists owe a greater debt than to any other man who has shared their convictions and defended their principles. Instead of their heaping honors upon him, he was charged by his brethren as being incompetent, was suspected as to his honesty and was stripped of official positions of influence and trust by those interests he had served with fidelity and sacrificial devotion. Shortsightedness, sectionalism and the secular spirit that gains the ascendency in even religious groups during a long period of economic depression, combined to defeat every farseeing plan that this denominational statesman sought to promote. Greatness surely was not thrust upon him while he lived and by the present generation he is almost forgotten. Yet he seized opportunities, overcame obstacles, inaugurated new movements, created social agencies, reared institutions and by the driving power of his will changed the course of American Baptist history. If this thesis be established, and it can be, then Luther Rice achieved greatness and merits a full, though belated recognition by the Baptists of America.

No one can understand the significance of the work of Luther Rice without having presented to him, at least in outline, the difficulties that he had to overcome. A century and a half ago, the Baptist churches of America, widely scattered from Maine to Georgia, held to principles which united them into small and independent democracies, but whose interests and activities were provincial, if not altogether local. Nationwide co-operation was a dream few dared to cherish, even as a distant possibility. The prejudice of many Baptist leaders against all human effort in moulding the social order according to "the pattern in the mount," strengthened the opposition to educational and missionary enterprises on theological grounds which were

declared to be orthodox and scripturally sound. Only a great leader, conscious of being divinely led, could under such conditions hope to unite American Baptists in the promotion of missions and Christian education. This is the picture of the background of his truly marvelous ministry. We now turn attention to the foreground, the age in which we see the effects of the movement he inaugurated among American Baptists.

America is a land of many religious denominations and these have arisen because liberty of conscience is a part of our organic law. "The people of God called Baptists" are at once the protagonists and the products of religious freedom. Independence, self-sovereignty and a militant spirit have ever characterized the Baptist churches. Therefore it seems advisable in presenting a sketch of the life of a Baptist leader, such as Luther Rice, that a study of the institutions of religion in the United States should first be made, in order to determine the limits of his endeavors and the range and the value of his influence upon American Christianity.

Roger Williams, three centuries ago, was banished from Massachusetts for championing the principle of hitherto unheard-of absolute religious freedom. Religious minorities, imprisoned in Massachusetts and Virginia, oppressed and harassed in other colonies, were, during the period preceding the American Revolution, drawn closer together. Taxation without representation aroused Colonial America to rebel against the government of Great Britain. The dominant thought-pattern of that day centered about the inalienable rights of man. In the struggle, called the Revolutionary War, the spirit that gained complete ascendency in American life was the love of liberty. The people sought the overthrow of two forms of unjust authority; one, the English Crown, the other, the Established Church. They won their liberation from both State and Church.

Since religious liberty is guaranteed to the American people, the type of Christianity that may be rightfully de-

scribed as American Christianity must be grounded upon religious liberty and be the expression of a religious experience which would be impossible without the employment of such liberty. American Christianity accepts the Bible as a divine revelation; Jesus Christ as the divine Mediator and Saviour of mankind; and voluntary trust in Him as Saviour and Lord, expressed in daily obedience to the divine will, as the condition of a fellowship with God that assures eternal blessedness. The distinguishing characteristics of American Christianity are voluntariness, a vigorous vitality and a rich variety in the expression of the Christian faith.

Viewing the religious bodies within the United States from the standpoint of the sociologist, there are three, and only three different kinds of religion in this country. These are: 1. The Religion of Racial Continuity; 2. The Religion of Geographical Connectedness; 3. The Religion of Voluntary Association. This division is made upon the well authenticated fact that all social groups may be arranged under one of the three headings: 1. Race; 2. Community; 3. Association. Since the religious denominations in America are social groups, it follows that all of them may be placed under one or another of these three fundamental classifications. The location of each religious body will be determined by the principle through which its institutional existence is perpetrated.

Sociologists list under racial continuity all social groups which are held together by ties of blood. The simplest form of racial continuity is a family; the most complex, a race like the Jews, preserving from generation to generation a racial consciousness, a distinctive culture and an historic religion. This basic principle of racial continuity includes many widely divergent bodies. Practically all primitive religions that have been studied belong to the classification of racial continuity. The principle is also operative in highly civilized religious groups that are alike, in that they stress family rites, parochial instruction, liturgical

forms, strict obedience to all their religious laws and social regulations. They are dogmatic in their teachings, often coercive in their methods and always insistent upon their right to govern all who by racial descent belong to them. They point to their ancient origin as proof of the validity of their claims; they memorialize or canonize their religious heroes and saints and they demand that customs and practices, more cultural than religious, shall be tolerated in the name of religion. The outstanding representatives of the Religion and Racial Continuity in this country are the Jews, the Roman Catholics and the Mormons. Each of them demands religious toleration of beliefs, practices and institutions that can never be brought into harmony with distinctly American ideals. Each develops therefore something more than a religion; a culture in which there are foreign elements that can never be absorbed and made an integral part of our civilization. Indeed it is not too much to say that by no process of reorientation or internal rearrangement is it possible for these bodies, grounded upon the principle of racial continuity, to become fully American in spirit and practice. The Federal Census, 1926, reports the membership of these three bodies as 23,292,806, or 40 percent of America's total religious membership. The Jews and the Catholics predominate in the foremost cities of America, and together largely control the moral standards in these great centers. Out of more than 4,000,000 Jews only 18,749 are reported as living in rural areas. The Mormons exhibit a remarkable growth in wealth, culture and prestige. All these bodies are alive to the value of publicity and the control of the agencies that are moulding public opinion. It is no exaggeration to say that the Religion of Racial Continuity is to-day more strongly entrenched in American life than ever before in our history.

The social groups that are limited by geographical lines, that occupy a more or less defined territory and are united by certain social relations that are not supposed to extend beyond the boundaries of this territory, are listed under

the general heading of geographical connectedness. The religious groups that originated with or under the State, or that continued their corporate existence in some territory beyond the boundaries of the State, belong to the Religion of Geographical Connectedness. All transplanted State Churches that now exist within the United States are therefore an expression of the Religion of Geographical Connectedness. There are thirty-seven of these denominations in the United States, and they reported in 1926 a combined membership of over 5,750,000. The principal representatives of the Religion Geographical Connectedness are the Episcopalians, the Lutherans and the Greek Catholics.

The denominations in America that admit only those who personally apply for full membership, represent the Religion of Voluntary Association. Among these, Baptists lead with a total membership of 10,027,929. In addition to the eighteen Baptist bodies, there are fifty-two denominations that practice adult baptism and require of all applicants for membership the profession of a personal faith in Christ. The pedobaptist churches of the associational type baptize infants but do not admit them to the Lord's Supper until they have reached years of discretion; they make a profession of trust in Christ the pre-requisite to full membership and this publicly made before the individual is received into the church to enjoy all its privileges. Slightly over one-half of all who are connected with some religious body in the United States belong to the Religion of Voluntary Association.

The total Christian and Jewish membership of the world is estimated to be 623,000,000. Classifying these according to their sociological foundations, 56 percent belong to the Religion of Racial Continuity; 33 percent to the Religion of Geographical Connectedness and only 11 percent to the Religion of Voluntary Association, approximately nine out of every ten of the latter being in the United States. Unmistakably America is the land most favorable to the development of the Religion of Voluntary Association. In-

deed it may be said that American Christianity and the Religion of Voluntary Association are identical. This Christianity has laid aside all claims to ecclesiastical authority, has denied to itself every form of support by the State, and, assuming religious liberty to be an inalienable human right, has sought to maintain, to provide for and to perpetuate organized Christianity by persuading men to come voluntarily into the service of Christ. A burning solicitude for the moral and spiritual welfare of others, a conviction that every one is free to respond to the call of Christ, and a faith, based upon personal experience, that the Gospel is the power of God and the wisdom of God to the salvation of every one that believeth, have been and are the dynamic elements in American Christianity.

The first century that follows the formation of the First Baptist Church in America at Providence, Rhode Island in 1639, is in our history a dreary, cantankerous and thoroughly despiritualized era. In 1736, we had fifty-one Baptist churches, split into seven or eight different Baptist bodies. Little sympathy was shown by the Baptist churches of New England during the Great Awakening for George Whitefield and his associates who pled so eloquently and so persuasively with the unsaved to lay hold upon eternal life. However there were hundreds of men and women, converted in this revival, who read the New Testament and who became, by the study of first century Christianity, Baptist in their beliefs. They led in the organization of the Separatist Baptist churches in New England. Shubael Stearns, formerly the pastor of a New Light Congregationalist church, became a Baptist in 1751. Three years later he, with his own and four other families, left Connecticut for the South, where he had been told in a vision that a great work for God was to be done. After a brief sojourn in Virginia, near Winchester, he and the other members of his Connecticut church moved onward into North Carolina. Here the Great Awakening was renewed. Spiritual fervor characterized the preaching of these transplanted Baptist

Connecticut Yankees. The revival spread northward into Virginia, eastward to the coast of North Carolina, southward into South Carolina and Georgia, and within thirty years triumphantly crossed the Alleghanies to find among the pioneers of Kentucky and Tennessee a new expression in the Great Revival that lasted from 1800 to 1802.

The effect of the Great Awakening in the South under Baptist leadership is seen in the following significant statistics: In 1784 over one-half of all the Baptists in America lived in Virginia and North Carolina; in 1791, over one-half of them lived in Virginia, North Carolina, and Kentucky; in 1812, ever one-half of them lived in Virginia, Kentucky, North Carolina and Georgia; in 1832, over one-half of them lived in Virginia, North Carolina, South Carolina, Georgia, Tennessee and Kentucky; in 1844, over one-half of them lived in Virginia, North Carolina, South Carolina, Georgia; Kentucky, Tennessee and Alabama. The Federal census for 1926 shows that over half of the Baptists in the United States are in Virginia, Kentucky, North Carolina, Tennessee, South Carolina, Georgia, Alabama and Texas. These are the states in which the influence of the Great Awakening has continued, the effect of which is still apparent in the emphasis placed upon revivals. When Luther Rice was born in 1783 the total membership of the Baptist churches in America was less than thirty-five thousand. When he sailed for India, in 1812 they numbered 179,120 of which, and this is the significant fact, 110,616 lived in the Southern states and 35,665 of these were Virginians, numbering one-fifth of all the Baptists in America. When he died, twenty-four years later, the Baptists of America had increased over threefold.

A study of the movements in Christian history that stress spirituality, movements that express the emancipated pursuit of mystical piety, reveals the fact that often they grow weaker and finally die. This is illustrated by the Lollards, the followers of John Wiclif, by the Pacifistic Anabaptists, by the Pietists of Germany and to a large extent by the

Quakers in America. Baptists did not escape the danger, and it was from this deadly peril that Luther Rice rescued them. If Roger Williams has a right to be called the Liberator; if Shubael Stearns, the Awakener; then Luther Rice unquestionably merits the name of the Co-ordinator of the vital interests and the worldwide activities of American Baptists. His achievement has never been properly and fully evaluated.

This year the Baptists of America are celebrating the centennial of the death of Luther Rice, September 25, 1936. In Washington, the nation's capital, there are reared statues to Cardinal Gibbons, the Roman Catholic; to Martin Luther, the German Reformer; to Francis Asbury, the itinerant Methodist; while the heroic figure of Morono, the angel described in the book of Mormon, crowns the spire of the new and beautiful Temple of the Latter Day Saints. Luther Rice, to whom ten million American Baptists owe a debt of deepest gratitude, has no memorial in the beautiful city that overlooks the Potomac; no memorial anywhere save a tablet in a little Baptist chapel, Calcutta, India; an inscription upon his tomb in the graveyard of the Pine Pleasant Baptist Church near Saluda, South Carolina, and Rice Hall, one of the dormitories of the Southern Baptist Theological Seminary, Louisville, Kentucky.

Baptist churches are independent sovereignties, democratic in government and therefore voluntary in co-operation. They work together only when a program is adopted which cannot be carried forward to success by the action of a single church. In 1707 a group of Baptist churches, in and near Philadelphia, met and organized an association for the cultivation of mutual acquaintance and fraternal union. Other such associations were later formed throughout the country, until in 1813 there were 115 such bodies, meeting annually to discuss the state of religion in their churches. Only a few of them co-operated in any form of local missionary work. These churches, scattered from Maine to Georgia and from the Atlantic to the frontier be-

yond the Alleghanies, had no communication with one another save that the Association, to which the individual church belonged, sent to other Associations annually a circular letter, which was usually a tedious discussion of some Christian doctrine. Massachusetts Baptists had formed in 1802 a state missionary society and were engaged in raising money for certain missionary and educational enterprises. While holding to common principles and doctrines, there was no visible union, no co-operative action and in reality no Baptist denomination; only a congeries of scattered churches loosely connected through membership in some local Baptist Association. No conventions, no schools, colleges or theological seminaries, no religious periodicals or publishing houses; no mission boards or other evangelizing agencies; no institutions alleviating human ills; no denominational program, so inspiring as compel united action! This statement was true of American Baptists in 1813 when Luther Rice returned from India; it was no longer true when he died in 1836.

Local efforts had been made, particularly in Massachusetts, Pennsylvania, Rhode Island, South Carolina and Georgia, to promote Baptist interest in missions and education. Though the conviction existed in various centers that co-operation was needed upon a larger scale, yet there was no one to awaken widespread interest and to arouse to action the Baptist churches of America. The modes of travel were primitive, the cost of correspondence was expensive, the means of communication were exceedingly restricted; most of the ministers were lacking in education and therefore incapable of even visualizing a national Baptist program. The ablest leaders of that day had come into the Baptist fellowship from other Christian bodies, but no one of them had more than a local, at most a sectional, area of influence. All the problems, handicaps and limitations that accompany the Religion of Voluntary Association confronted the Baptists of America in the early decades of the nineteenth century. Luther Rice was the first to propose,

to attempt, to outline and to promote a national Baptist program in which every feature of evangelical effort was given an appropriate place. Seemingly he failed, but the Baptists are to-day the leading, the most numerous and the most influential body that is representative of the Religion of Voluntary Association, because of the efforts Luther Rice put forth to realize Baptist co-operation on a national scale.

First let us consider the man: A direct descendant of William the Conqueror through the Duke of Cornwall, and a near kinsman of the sixth President of the United States, John Quincy Adams, he lies buried close by the country road that winds around the graveyard of a Baptist church, located in the piney woods of South Carolina. Many others, related by blood to this man, are worthy of mention. Among them are Samuel Morse, the inventor of the telegraph; Henry Wadsworth Longfellow, the poet; Gamaliel Bradford, the biographer; Julia Ward Howe, the author of "The Battle Hymn of the Republic;" Frances E. Willard, the leader of American womanhood in the promotion of temperance reform; and Clara Barton, the founder of the American Red Cross. They alike descended from Edmund Rice, who, migrating from England in 1639, settled in Sudbury, Massachusetts. There are thousands of living Americans who trace their ancestry of this Massachusetts pioneer, and among them are many of the most distinguished names in the annals of America. Meriting a foremost place in any list of religious leaders in the Western World is the name of Luther Rice, "a minister of Christ, of the Baptist Denomination." Born in Northboro, Massachusetts, March 25, 1783, his body for nearly a century has rested under the soughing pines that surround the Pine Pleasant Baptist Church near Saluda, South Carolina. He died September 25, 1836.

I have been studying this man for months. I find in him strangely blended the qualities that stand out conspicuously in Frances E. Willard, Abigail Adams, Julia Ward Howe, Clara Barton and that other widely known cousin, Mary Baker Eddy. To this must be added the masculine quali-

ties seen in the men who descended from Edmund Rice, among them statesmen, generals, authors, inventors, captains of industry, religious leaders and successful moulders of public opinion. Two counsins, reared only a few miles from the home of Luther Rice, belonging to a preceding generation, were taken captive by the Indians. During the American Revolution, there was held a conference between General Burgoyne and the Indian Chiefs of the Six Nations. Two of these chiefs were the two Rice children and one of them was the orator chosen to speak for the Indian tribes. The Rices were a prolific and a long lived race. Their families were large, usually numbering from nine to nineteen children. Captain Amos Rice, the father of Luther Rice, had only ten children. A recent volume, "By the Name of Rice," lists fifty members of this family whose ages range from ninety to one hundred and sixteen years. The total age of the children of one patriarch, Gershom Rice, was, when the twelve of them finally died, one thousand years. Luther Rice should have lived at least thirty years longer that he did, for he died at fifty-three. The Rices were uniformly courageous, pugnacious, patriotic. Over fifty of them served in the American Revolution. His father and other kinsmen fought at Bunker Hill.

"Lovers' Lane" is the romantic designation sometimes given to an unfrequented cross-road in the beautiful old town of Northborough, Massachusetts. Leaving its principal thoroughfare—the highway from Worcester to Boston, vibrant with trolleys and automobiles, a few rods along this woodsy bypath, brings a traveller into a comparative solitude. Overhanging trees, a deep, swift-running brook, and, in summer, a profusion of woodland tints, present so many delights to absorb the attention, that one might easily pass unnoticed an old abandoned cellar, half hidden by the wild growth which nature has lent to relieve the appearance of desolation. The forest of second growth which now shuts in this secluded spot covers the acres of a once productive farm. Here in former days stood an old-fashioned

farm-house with its roomy barns in the rear. Here was the birthplace of Luther Rice, the organizer of missions and the founder of a university. It was a well selected site. The building stood on a slight eminence by the roadside, facing the village a half mile away. A never failing brook, near the barns, furnished an abundant water supply for the stock and the deep well by the kitchen door provided for the needs of the family. A hill of some prominence a half mile in the rear, covered then with timber, furnished an artistic background and a practical windbreak. The architecture of the house was peculiar to the early days of New England. It was built with two stories in front and a peaked roof which sloped so nearly to the ground at the back as to leave barely one story on that side. A capacious woodshed and a well-house, each standing a few feet removed from the back door, added to the picturesqueness of this little group of farm buildings. The house was built in 1768 and stood one hundred and thirty-two years; when having remained long unoccupied and being in danger of collapse, it was torn down in the fall of 1900 and used for firewood."*

The ninth child and the youngest son of Captain Amos and Sarah Graves Rice, Luther Rice planned to spend his life on his father's farm, near the village of Northboro, Mass., fully expecting as the youngest son to care for his parents during their declining years. His conversion in 1802 aroused in him the desire to establish family worship and to make religion a topic of conversation in the home. This greatly incensed his unregenerated Congregationalist father. Concerning this incident, Luther Rice wrote, "When it pleased God to make me see, and feel, and manifest the reality and life of religion, he (my father) could not bear with it in me. This state of things effectively uprooted the fond anticipation I had indulged of possessing the home and taking care of my parents and thus what might have con-

* **Luther Rice, Missionary and Education Pioneer,** an unpublished manuscript, by Rev. Charles Stanley Pease, D.D.

stituted a material barrier in the way of my devoting my life to the sacred service of the ministry was entirely removed!"

Luther Rice was frustrated in his purpose to be a New England Congregational minister, by his call to the foreign mission work. He was frustrated in his plan to marry, by the young lady refusing to be the wife of a missionary. He was frustrated in his intention to present to the heathen of India the interpretation of the Christian faith, as it was held by the evangelical Congregationalists of Massachusetts, through his becoming convinced that infant baptism was contrary to the teachings of the New Testament and that the only scriptural form of faith-baptism was immersion. Mr. and Mrs. Adoniram Judson, fellow-missionaries sent out by American Congregationalists, were received into the fellowship of the Lall Bazar Baptist Church in Calcutta, September 6, 1812, and on November 1, 1812, Luther Rice took the same step. He was frustrated in his determination to continue as a foreign missionary, being persuaded that it was his duty to return to America for the purpose of organizing the Baptists in the financial support of the Judsons. He was frustrated in his expectation, after a short sojourn in the United States, to be associated with Adoniram Judson in Burma, by the insistence of his brethren in the United States that he, and he alone, could secure the monies needed by the missionary and educational enterprises, then being fostered by the denomination, and finally he was frustrated in the carrying out of the magnificent program he had evolved for American Baptists, though he gave to it his strength, his worldly possessions and at last his life. His last ten years on earth were spent in the most arduous, unrelenting effort to save Columbian College, an institution of which he was the founder, from closing its doors. This school of learning survives as the George Washington University, with seven thousand students enrolled, but its control has passed into other than Baptist hands. Luther Rice was frustrated in all of his un-

dertakings. His last years were darkened by unmerited criticism, by false charges as to the use of funds entrusted to him, and by the enmity of prominent denominational leaders who sought to destroy his well-deserved place in the confidence and the affections of his brethren.

A hundred years have passed. Luther Rice emerges and stands before this generation, demanding a reversal of the unjust judgment imposed upon him. He appeals from a narrow contemporary sectionalism to the verdict of the ages.

When Luther Rice returned in 1813 from India, converted on the foreign field to Baptist doctrines, principles and practices, he faced a situation which would have made a soul less courageous draw back in the presence of the seemingly insuperable difficulties. While the one hundred and fifteen Baptist Associations in 1813 reported a membership of one hundred and seventy-five thousand in their churches, scattered from Maine to Georgia and from the Atlantic Seaboard to the frontier stockades of Kentucky and Tennessee, there was but one Baptist State Missionary Society and only a few small missionary groups organized in urban churches and these were engaged in raising funds largely for the support of the English Baptist Mission in India. There were but a few educated Baptist ministers and most of these suffered from a superiority complex. They served town and city churches. They possessed strong personalities and, with exceptions, were paid, for the period, excellent salaries.

The three chief Baptist centers were Boston and Philadelphia and Charleston. Personal ambition was as powerful then in ministerial life as it is to-day. The Baptists of Boston felt themselves to be the rightful leaders of the denomination. The Massachusetts Baptist Missionary Society was organized in 1802 and the following year this Society began the publication of the Massachusetts Baptist Missionary Magazine. Later the Massachusetts Baptist Education Society and the Massachusetts Evangelical Tract Society

came into existence. The constituency of these organizations was local and at most sectional.

Luther Rice, returning to America, appealed to these leaders in Boston, who, greatly pleased to learn of the conversion to Baptist principles of the Judsons and of Rice, gave him letters of introduction to the Baptist leaders in Philadelphia. There were two leading Baptist ministers in Philadelphia; the one was Dr. William Straughton, an Englishman who had participated in the formation of the first English Baptist Missionary Society in the home of the widow Beebe Wallis, Kettering, England, in 1792, and who had won for himself fame as a pulpit orator, and the other, was Dr. Henry Holcombe late of Georgia, a former cavalry officer in the American Revolution, a man of heroic build and of domineering disposition. Between these two ministers there was little affection lost. Their ministerial jealousies were destined to create later no inconsiderable embarrassment for Luther Rice. Richard Furman, because of his inherited wealth, his superior intellectual powers and his severe ministerial dignity (he always wore a gown when he preached), was then the outstanding figure of the Baptist life of South Carolina. W. B. Johnson was the pastor of the First Baptist Church of Savannah, while Jesse Mercer, who had come into wealth by his marriage to the widow of a Jew, Captain Simone by name, was the acknowledged leader of Georgia Baptists. The ministers of the smaller scattered country churches had native ability and usually genuine consecration. They stressed Calvinistic doctrine and they preached with great emotional fervor.

The first problem that Luther Rice faced was the uniting of the leaders of the Baptist churches in America so that on a national scale the Judsons might be given an adequate financial support. He left Boston, September 29, 1813, proceeded to New York, met soon after with the Philadelphia Association and arranged for the forming of the Philadelphia Baptist Missionary Society; then hurried onward to Baltimore, Washington and Richmond, and arrived in South

Carolina in time for the meeting of the Charleston Association. It was on the journey from Richmond to Petersburg that he began to dream of the General Convention, the organization of State Conventions, the linking of churches, missionary societies and associations with the conventions, so as to integrate the Baptist churches everywhere in a united endeavor to extend the Kingdom of God. He tells us that the decision to call together representative Baptists for the forming of the Convention was settled after a conference with W. B. Johnson, in Savannah, Georgia. He writes at once to all the societies, telling of his plan. The Philadelphia Missionary Society, whose formation was due to Luther Rice, sends out the formal call to all the Baptist Missionary Societies then in existence. Thus the General Convention of the Baptist Denomination in the United States for Foreign Missions is organized May 18, 1814. The unprejudiced historian recognizes that this Convention would never have been brought into existence except for the arduous labors of Luther Rice.

Theological education under Baptist auspices had its beginnings also in Philadelphia. The first doctrinal statement to receive the endorsement of a group of Baptist churches, was the Philadelphia Confession of Faith, a document which still stands as the expression and the test of orthodoxy in literally thousands of Southern Baptist churches. Morgan, Edwards, Eaton, Manning and Furman had declared the urgent need of a trained Baptist ministry. William Staughton, the most popular Baptist preacher in Philadelphia, tendered himself and his home for the establishing of a Theological Institution. A group of prominent Baptists, who met some time in August 1818, at New York City, authorized the founding of the institution and made liberal plans for its financial support. Irah Chase of Vermont, came to Philadelphia to assist Dr. Staughton in giving instruction. Years thereafter, Dr. Chase wrote of this school as follows: "The number which at first was only one or two, gradually increased to more than twenty. *Most of*

them were to a considerable extent sustained by the contributions which the Rev. Luther Rice obtained for this purpose, not one of the agents who had been appointed at the meeting in the city of New York having engaged in the work." This last sentence is illuminating. Other men were given the honor and accepted the responsibility of meeting the necessary expenses—and they did nothing at all. Luther Rice, who had no such responsibility, saw the need, wherever he went told of the school, brought with him men like John Mason, Peck and James E. Welsh, to study under Dr. Staughton, and raised the monies necessary to the support of the ministerial students.

When the General Convention which was organized "to elicit, combine and direct the energies of the entire Baptist Denomination," came into existence, Luther Rice recognized the necessity of distributing widely the reports of the Mission Board of the Convention, the letters of the missionaries, Adoniram Judson in particular, and the use of the printed page in arousing interest everywhere in the expansion of the work of the Convention itself. Immediately after the publication of the first report in 1815, he drove in a wagon from place to place in New England, New York and New Jersey, selling these reports and forming missionary societies. He reached the conclusion that the national Baptist program required a missionary journal, a denominational weekly and a headquarters where there should be freedom from local jealousies and sectional prejudices. Henry Holcombe and W. J. Rogers, Baptist leaders in Philadelphia, had assailed Luther Rice in a letter addressed to Richard Furman, because he had not returned immediately to Burma, because $8.00 a week was too large an amount to pay for his services, because he had not brought a letter from the church in Calcutta showing that he was a member of a Baptist church and that since he had not done so, they declared, Baptists had reason to doubt that he was really a Baptist. It became evident that the Convention headquarters could not flourish in Philadelphia. Boston

was too far from the center; the same could be said of Charleston and Savannah. Luther Rice then began to dream of a national program for American Baptists with headquarters in the little city of Washington, D. C., the nation's capital. He endeavored to placate the Boston leaders, when he established, in 1818, THE LATTER DAY LUMINARY as the missionary monthly published by the Convention, but they continued the publication of their journal and gave little support to the plan for a national publication.

Finally it was agreed that Washington should be the headquarters and that home missions in the form of work among the Indians and along the western frontier should also be supported by the Convention. Luther Rice, the guiding spirit in these matters and the financial supporter of all these enterprises, established, at his own expense, a printing office on property that he had bought in Washington, started the publication of THE COLUMBIAN STAR, a religious weekly which in the character of its articles ranks with the best of such journals to-day. Transferring from Philadelphia, THE LATTER DAY LUMINARY the missionary magazine was changed from a quarterly to a monthly. These two publications were established for moulding and uniting Baptist public opinion in the support of its denominational missionary and educational enterprises. While doing this Luther Rice was hurrying night and day from place to place, rallying Baptists everywhere.

The year that the transfer of the headquarters was made to Washington, he summarized four months of his journeyings, and this report is only illustrative of his arduous efforts at all times: "Attended the Philadelphia Association (October 1818) and hastened to the Dover Association, meeting in King and Queen County, Virginia. Preached, took collection amounting to 272 dollars; made a circuit through Maryland and Pennsylvania to the Saulisbury Association, Delaware, consuming two weeks. The next Saturday and Sunday were spent in Fredericksburg, Virginia, and the following Sunday in Raleigh, North Carolina. Crossed

the country to Lynchburg, Va., thence to Romney (now W. Va.) and reached Pittsburgh; thence to Washington, Pa.; Wheeling, Zanesville, Chillicothe, West Union, Ohio; Maysville, Washington, Lexington, Georgetown, Harrodsburg, Bardstown, Louisville, Shelbyville, Frankfort, Versailles, Richmond, Campbellsville, Glasgow, Kentucky; Nashville, Franklin, Murphreesboro, Lebanon, Liberty, Sparta, Knoxville, Jonesboro, and Blountville, Tennessee; Fincastle, Lynchburg, Lexington, Staunton, Harrisonburg, New Market, Luray, Milford, Front Royal, Zion, Winchester, Charlestown, Harper's Ferry; thence to Fredericktown and to Lancaster, Pa., and back to Philadelphia, on February 2." He usually travelled fifty miles a day, preached once to three times, and would report collections from six to a score of contributors. Often he would ride all night to keep an appointment. Once he reported he had only six hours sleep in four days. Let me again quote from another report in which he says that he had "travelled 6,600 miles in populous and in dreary portions of the country, through wilderness and over rivers, across mountains and valleys, in heat and cold, by day and night, in weariness, painfulness, fastings, and loneliness, but not a moment lost for want of health; no painful calamity has befallen my lot; no peril has closed upon me nor has fear been permitted to prey upon my spirits nor even inquietude to disturb my peace." Eloquent, persuasive, inspired by the vision of a hundred thousand Baptists organized to extend the Redeemer's Kingdom, Luther Rice challenged American Baptists to expect great things from God and to attempt great things for God.

One other feature I must stress. I have in my desk hundreds of names of persons, nearly all of them Baptist leaders in all parts of the country, to whom Luther Rice was writing regularly and frequently. Many of them were long letters, written late at night after he raced as rapidly as his horse would carry him in his rapid flight over all the settled portions of this country. He reports writing by hand as many as fifty-six letters in a day. There has never been in

American history a man who toiled more arduously or suffered more from the strain or stress of travel than did Luther Rice. Within a period of ten years he, and he alone, had transformed the scattered, bickering and locally minded Baptist churches and associations into a militant denomination, united in their purpose to give their interpretation of Christianity to the whole, wide world.

As the months passed, Luther Rice became more intimately acquainted with the basic problems of our Baptist life. He was convinced by his study of the denominational situation that the education of the pious young men, seeking to enter the ministry, was the essential factor in giving a firm foundation to the missionary enterprise. So he undertook to found such a school. In the yellowed pages of his Journal, preserved by the Virginia Baptist Historical Society, is listed the amounts of money given to him for the lot of forty-seven acres of land, located in Washington, D. C., and now worth millions of dollars. This was in the winter of 1819. Most of the money for the campus of Columbian College, now the George Washington University, was raised in the South.

In 1823, THE COLUMBIAN STAR reported a balance, the profits of which the founder, Luther Rice, turned over to foreign missions; THE LATTER DAY LUMINARY was being read in all parts of the country and Columbian College, set upon the hill-top overlooking the city of Washington had its halls filled with students. The institution itself had won the support of the President of the United States and of the leaders in both House and Senate. The president of the institution was the Chaplain of the House, preaching every Sunday in the Capitol. When Lafayette visited in the city in 1825 the reception tendered him was given in the Columbian College. The heyday of Rice's planning was reached.

The friends of foreign missions began to criticize Luther Rice for his enthusiasm over Christian education. THE COLUMBIAN STAR, which he had given to the Conven-

tion, printed editorials unfavorable to the men who had brought the paper into existence. His popularity among the plain people apparently aroused a jealousy among the cultivated men in the Baptist ministry. Money was being wasted by the trustees of Columbian College in large salaries paid to the Faculty, in expensive equipment, and in providing levees for the great, who gathered in Washington. Tuition was placed at $16.00 for the semester and this was not collected. Luther Rice was hurrying here and there, raising money for buildings and for the endowment of professional chairs. Professors were writing him, demanding immediate payment of their salaries and threatening to resign. The burden of it all fell upon his weary shoulders. His critics demanded the transfer to their chosen auditors of his *Journal,* in which was kept his record of money received and spent. Then the storm broke. The man who had brought all these agencies into existence and by his labors had raised the monies necessary to their maintenance and their prosperity, was now charged with speculation, with making investments in the interest of the College which were described as dishonorable. The General Convention in 1826 severed all relations with Columbian College and turned its attention solely to Burma. The faculty of the College resigned. Luther Rice was discharged as general agent of the institution. He turned over to the school everything he had. THE COLUMBIAN was moved to Philadelphia, in order to get more advertising. The American Baptist General Tract Society, organized in 1824, with Luther Rice its treasurer and agent and promoter, was transferred to Philadelphia because there was a stereotyping plant in that city. It is now the American Baptist Publicationg Society. The foreign mission board was transferred to Boston, because sailing vessels entering the harbor with foreign mail reached that port earlier than mail from Burma could be delivered at Washington. The American Baptist Home Mission Society, organized in 1832, was located in New York City because the Erie Canal had

opened up transportation to the West. Southern Baptists, whose membership was more than half of the whole denomination found themselves raising money which was being distributed by groups of leading Baptists, all living in Northern cities. From 1826 to 1845 the selection of fields, the appointment of missionaries, the expenditures of officials, the promotion of missionary literature was in the hands of small Baptist boards or committees, living in Boston or New York or Philadelphia.

Luther Rice, stripped of every honor, gave, without any renumeration, the last ten years of his life to the denomination. As a poor beggar, dependent upon the charity of his friends, he turned over every dollar that he could secure through his eloquent pleading to pay the debt, whose payment alone could save Columbian College for the Baptists. Resentment growing out of these conditions, increased in the South. The appeal for missionaries to be sent to the Republic of Texas, made by Southern Baptists, was rejected by the Board in Boston, Massachusetts. Then the Southern Baptists began to designate their money to the causes and fields in which they were most interested. They voiced the complaint that they had nothing to do with the missionary funds that they had raised. The local Boards, all in the North, were in active control between the sessions of the Convention, which met only once every three years. The anti-mission spirit was gaining in strength, particularly in the South, where criticism of the management by the Northern Boards steadily increased. In the meantime, Luther Rice ignored, forgotten, desolated, unhonored and unsung, preached with greater fervor and pled the more earnestly to save Columbian College for the young ministers.

America slowly recovered from the nation-wide depression of 1827. Money was hard to get. Rice did not despair, even when a stroke of paralysis left him crippled. The increasing ravages of a disease, which he had contracted in India, weakened his endurance. His friends urged him to

take a rest; reminding him that he might die prematurely. He answered, "I am ready, but I would like to build up the college first."

In saintliness, in unselfish devotion, in apostolic labors that sound like a nineteenth century description of the Apostle Paul, Luther Rice grew in grace, becoming more and more like Christ. The end came in South Carolina. His last sermon was preached on August 28, 1836 at Elam: "Then Philip opened his mouth and began at the same Scripture, and preached unto him Jesus." Four weeks later, he lay dead in the home of a friend, a physician, Dr. R. G. Mays. He had given his strength, his exceptional talents, his powers of persuasion and his ability to plan, all that he had been able to make and all that he had inherited from his family, to promote the causes that increased the strength and extended the influence of the Baptists of America. No man ever served us so faithfully or gave to us so gladly his all.

The Luther Rice Centennial Commission, 715 Eighth St., Northwest, Washington, D. C., of which Dr. J. H. Franklin, President of the Northern Baptist Convention is the President, Dr. Charles E. Maddry, the Vice President, and the writer the Executive Director, is composed of appointed representatives from all co-operating Baptist groups. Plans are being made for the observance of the centennial of the death of Luther Rice, September 25, 1936, to be followed by a memorial service to be held in churches, Sunday-schools, and missionary societies on Sunday, September 27, 1936. A pageant will be presented as one of the outstanding features of the program to be given at Ridgecrest, North Carolina. The State Secretaries within the bounds of the Southern Baptist Convention are co-operating with enthusiasm. Baptist leaders, north and south, are serving upon important committees. All who are interested in making this centennial successful and profitable are requested to get in touch with the Luther Rice Centennial Commission. Baptist pastors and laymen should buy without delay, "Luther Rice,

Pioneer in Missions and Education," by Dr. Edward B. Pollard. The remaining copies of this edition will soon be exhausted. The American Baptist Publication Society has made a special price of one dollar for this book.

It is the dream of those who are furthering the work of this Commission that at the grave of Luther Rice, born in Massachusetts, buried in South Carolina, Northern Baptists and Southern Baptists may meet together in loving fellowship and may there dedicate themselves to the realization of the national Baptist program which Luther Rice outlined but was not able to realize. The spirit of Luther Rice marches on. Who follows in his train?

The Need For Missions in the New Day.

Kenneth Scott Latourette,
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(*One of Norton Lectures, 1935-1936*)

Has the new day a place for Christian missions? Should the "older churches" of the Occident continue their foreign enterprises? Or in the age into which we are hastening has that movement become an anachronism and ought it to be liquidated as rapidly as possible?

As this question is faced, at least three other questions insist upon first being heard. Upon the replies given to them depends largely the answer to the other. Are men and women of the new age and the society of that day to be in need of the Christian Gospel, or does it belong in the limbo of outmoded faiths? Even if the Christian Gospel is still needed, are not the younger churches now able to attend to its propagation in their own lands without assistance from the older churches, except in the world-wide fellowship of Christians in which both younger and older communities have a part? If foreign missions are to be continued at all, what form should they take; can we answer the question of whether the foreign missionary enterprise should be continued until we know what kind of enterprise the question contemplates? All three questions are legitimate and very pertinent.

Into the first, the continuing validity of the Christian Gospel, we must not attempt to go. To discuss that issue with anything approaching the fullness which it demands would require an additional treatise. On it, moreover, many excellent works already exist. Here we can simply say that the historic Christian position is the eternal validity of the Gospel and for all men. Many of us are convinced that nothing in all the new knowledge which the past century has seen disclosed is at variance with the Christian Gospel, but, rather, all the new knowledge makes this Gos-

pel the more impressive. Christianity has already survived the end of more than one age and the collapse of many a political and economic structure with which it has been intimately associated. There is about the Christian Gospel a timelessness and an appeal to the persistent and universal qualities of men which, as in the days of St. Paul, make it "the power of God unto salvation unto every one that believeth." Still, as years ago, it is true that "if our faith is false we ought to change it: if it is true we are bound to propagate it."

As to the second of the questions, the younger churches are still too weak numerically to forego assistance from the older churches. It is true that missionaries should not go only in one direction. Already, fortunately, missionaries are beginning to come from the younger churches to the lands of the Occident. In no land, however, are the younger churches at a stage where they can wisely dispense with assistance from the older churches. In many areas, if that assistance could not be given, the younger churches would be able to carry on alone. In some areas Christianity probably is insufficiently rooted to survive without assistance from the outside. In others it would probably not only persist but continue to grow in numbers and power. In every land, however, the tasks are so urgent that these young communities, usually less than one percent of the population, still stand greatly in need of the assistance which the older churches of the West can give. Even in Japan, the land in which the Protestant and Anglican bodies are so largely independent of financial assistance and administrative control from abroad, and where national pride so strongly resents any trace of the feeling of superiority that might be supposed to inhere in the coming of missionaries, Japanese Christian leaders are insisting that missionaries of the right kind are still required. So far as can now be foreseen, missionaries from the older churches are to be in demand for at least a generation to come.

As to the third preliminary question, the kind of missionary enterprise required for the new day, the following

chapter* is to make that its theme. Perhaps, logically, it should come first. Possibly we may be pardoned, however, for preferring another order and putting it last.

One reason for carrying over the missionary enterprise into the new day in the unchanging and persistent need of men everywhere for the Christian Gospel. No matter what alterations may occur in the structure of society in which they live, men continue to have wants which Christian conviction declares can be met better by the Gospel of Christ than in any other fashion. Men in all ages and climes ask the meaning of life. They face illness and sorrow and perplexities. If they are to find fullness of life they must be saved from fear and from sin, and be introduced into a growing and eternal fellowship with God. To meet these continuing hungers of men has always been the main function of the Gospel. Nothing in the new age has cancelled them or has weakened the power of the Gospel to satisfy them. If anything, those wants have been intensified. By the disappearance of old cultures men are being cast adrift. Many, perplexed, are asking as never before the meaning of life, or, erringly but enthusiastically, are following false messiahs, or, despairing, are cynical and hopeless. Men are still sinning. Indeed, with the destruction of the restraining influence of old cultures, many are yielding to vice in ways that their fathers did not and are making shipwreck of life. Colossal corporate sins threaten with destruction great segments of the race. Men, lost in the hurrying maze of modern life, seem to miss more readily than in a simpler age with a slower tempo that life with God which the Gospel declares at once gives meaning to human existence and is its goal. So long as the Gospel remains true, all men, everywhere, suffer tragic loss if they cannot hear it, and Christians have the privilege and the obligation to acquaint all men with it. It is not only in the nineteenth century that "the evangelization of the world in this generation"

*Of the book, "Christian Missions at the Dawn of a New Day." of which this is one chapter.

should be the watchword of the Church. It is the duty of each generation of Christians to endeavor to give to all their contemporaries an opportunity to hear and intelligently to accept or reject the Christian message.

In vast areas the opportunity to come in touch with the Gospel is almost non-existent and in others but very slight. Not only are such remote lands as Tibet, Afghanistan, and Outer Mongolia entirely or almost entirely without missionaries, but in many rural districts in such supposedly "well occupied" lands as China, Japan, and India millions die without ever hearing even the name of Christ. Some lands, such as Russia and Turkey, are far less open to the Gospel than they were twenty-five years ago. Missionaries cannot force themselves in or ask their governments to blast open doors for them. That would be a denial of the Gospel. The Church may be compelled to wait for generations before it can freely present its message. In the meantime, however, it cannot ignore these peoples in its planning or in its prayers. Wherever, whether in the Occident or the Orient, in America or in Africa, human beings are to be found, there it is the privilege and the duty of Christians, by deed and word, to present the Gospel. Still, as in the last century, the Christian forces of the world are unevenly distributed. So long as that is true, the flow of missionaries must be chiefly to the regions, in whatever land, where the numbers of earnest and convinced Christians are smallest.

The missionary enterprise is imperative in the new age to carry further toward completion its achievements in the age which is just closing. In many respects only the foundations have been laid for a continuing Christian movement. The Bible has been translated into the major tongues and into many of the minority languages. This, however, is only the beginning of Christian literature. The Church has been planted among many peoples, but in few regions is it so thoroughly rooted as to be self-supporting and fully self-governing and self-propagating. In those branches of their program which they considered as major, it has been in

founding vigorous Christian communities that missions of the departing day have been least successful. If assistance is not continued from the older churches, Christianity, at least of the Protestant and Anglican tradition, will probably die out in some regions where it has been introduced at the cost of heroic sacrifices, and in some others will gain ground but very slowly, if at all. Recall, for instance, the fate of Christianity in some of the mass movement areas of India. Without proper supervision and shepherding by missionaries, thousands of converts from the depressed classes have remained pagan in all but name. Within less than a generation, without missionaries, in many districts of India the new life so hopefully begun will have ended. So, too, in many regions in Africa, but for the missionary the infant churches would quickly deteriorate in the quality of their life. On the other hand, if the right sort of help from the older churches can be continued, another generation should see a sufficient structure on the present foundations to insure permanency and continued growth.

Then, too, the missionary enterprise must be continued to keep the younger churches in touch with historic Christianity. Without such contact the younger churches are in danger of conforming too quickly and easily to their national environment and so of losing their distinctively Christian message. The new day is one of rampant nationalism. Pressure is brought on all groups of whatever religion or no religion to conform to it. Christianity, having come from the outside and been introduced by foreigners, is often suspect. Christians, therefore, are tempted to prove their loyalty by meeting the immediate demands of the situation. Often unconsciously, they are tempted to belittle the distinctive content of the Christian message. They are in danger of repeating, in their own way, the mistakes of many Christians of the early centuries. Then there were those who wished the new message to conform to Judaism and to preserve unbroken the fellowship with their fellow but non-Christian countrymen. On the other

hand were the Gnostics, who wished the Christian Gospel to garb itself in fashions which would prove attractive to those familiar with some of the intellectual and religious currents then widely represented in the Hellenistic and Oriental world, but at the cost of the historic roots and facts of the faith. Both efforts failed. So far as we can now see, had Christianity been represented solely by them it would have died out. It was through churches which held to the Jewish background but emphasized the historic facts of the life, death, and resurrection of their Lord and the unique distinctiveness of the Gospel that Christianity survived and spread. If one may so say who himself is of one of the American Protestant communions which have broken radically with much in what in the inclusive sense is known as the Catholic tradition, one of the greatest dangers of the younger churches founded by Anglo-Saxon and especially by American Protestantism is that they will ignore the centuries of Christian experience and lose fellowship with the Church Universal, both that which is past and that of the present. That contact missionaries can do much to continue and enhance. They can help to make it clear that Christianity is supra-national, that part of its distinctiveness rests in its fellowship with Christians of all ages and climes, that the Church Universal, visible and invisible, is a reality.

To be sure, not all missionaries of the Protestant tradition are quite conscious themselves of this Church Universal. Yet because of their heredity they more or less unconsciously carry something of it with them. At the least, they serve to tie Christians of the younger churches into a denominational fellowship which is broader than any one land. The creation and strengthening of this consciousness of the Church Universal is one of the most urgent tasks of the new day. In it is one of the cogent reasons for maintaining the missionary enterprise.

Another reason for the continuation of the missionary enterprise lies in the fact of the emerging world culture.

The development of this culture is one of the chief features of the new age. If this world culture is to make its highest contribution to man, it must have Christianity at its heart. We must not seek to disguise the fact that here is a sweeping and dogmatic assertion. Most of us are, if not by temperament, at least by training, suspicious of such generalization. If we are at all critically minded we recall the many other religions of the world and the claims for universal validity often put forward by their followers. We have freshly and painfully in mind the intolerance of many of the "isms" which so crowd the new day. Why should Christianity be singled out from all these as the one around which the emerging world culture should be built? Moreover, has not Christianity proved comparatively impotent in the cultures of which it has historically been an integral and presumably important element? Should Christians, with that record behind them, now have the audacity to offer their faith as the major ingredient of the world cultures which the new day is seeing shaped? Here are questions which no thoughtful and honest Christian should dodge. However, like the primary issue of the validity of the Christian faith, they must not be dealt with in this particular article. They are subjects for distinct and separate treatises and have been repeatedly handled, and ably so, by intelligent Christians of this new day. Here we must simply remind ourselves that the Christian Gospel claims for itself universality, and that it offers a philosophy of history which includes the entire course of all mankind, past, present, and future. Logically Christians must either accept these claims or charge their faith with being basically false. Many of us are convinced that they are justified. Nor, while often perplexed, do we feel our faith disproved by the history of the Occident in the Christian era. We cannot but be at least partly aware of the manner in which so-called Christendom and even the organized Christian Church have belied their names. We recall, however, that Jesus did not evade the fact of evil. We recog-

nize how much in the crude stuff of human nature runs diametrically counter to the Christian ethic and the Christian hope. We remember that the symbol of our faith is a perpetual memorial of that conflict. We also believe that the Cross is part of God's answer to evil and of His way of dealing with it. As we read our history and even as we look about us, we see individuals transformed by what we believe to be the Spirit of God working through the Christian Gospel, and in a fashion which has occurred through no other faith. From no other religion or set of ideas, moreover, do we see so many movements emerging which have fought the collective evils of mankind. From nowhere else, for instance, have we witnessed so successful an endeavor to abolish slavery. From no other impulse have come such movements to alleviate the horrors of war. From no other source have such determined and daring efforts arisen to rid the world of war. If in the Occident the present dangers to civilization are more acute than elsewhere in the world, so, too, in the Occident the forces working to save and purify it are most active, and perhaps most of the latter can be shown to have had their origin in the Christian impulse. Certainly not from Islam or Buddhism, and, in spite of a Gandhi, not even from Hinduism are movements emerging which so squarely and hopefully face the evils of the new day. If the new world culture is not to work the destruction of much of civilization and of the race, it must be represented in at least each of the major lands and areas by vigorous members of the Church Universal strong enough and awake enough to the needs of the day to make a perceptible difference in the collective life which surrounds them. Some of the older churches, unfortunately, are not now doing this in lands where they have been present for many years. In no country are the older churches fully living up to their opportunity. In some lands, however, they are extraordinarily, even though unspectacularly, potent.

If Christianity is to be an integral and important part of the new world culture it can only be through a world-

wide fellowship of Christians, with vigorous branches in every land. Because of their meagre numbers and the gigantic tasks which confront them, the younger, smaller branches of this fellowship require continued assistance from the older and the larger. If, for example, war is to be eliminated, it can probably only be by the coöperation of Christians in each of the various countries. Christians in Great Britain or in the United States cannot do it alone. The history of the past decade and a half has demonstrated the futility of unilateral efforts for peace. World-wide evil can best be fought by a fellowship with branches in every land which can join in the campaign.

Let no one of us nourish the vain illusion that the new world culture can ever fully embody the ethical and spiritual ideals of the New Testament. No realistic reading of history or of the New Testament offers any ground for that hope. The Christian goal of perfection is so far beyond us as always to recede as we approach it. With each generation and age as with each individual the work of divine grace against sin and the tough, resistant stuff which is human nature must be performed afresh. Christians must, however, labor with the goal of seeing that in each land is a branch of the Church Universal vital enough and strong enough to be an adequate channel of that grace.

Something of what that grace can be expected to accomplish was seen in nineteenth century missions. Through these millions of individual lives were transformed by a power working from within and a new dynamic was introduced which gave fresh dignity to the individual, helped to free the Negro slave and to make of him, when emancipated, a new creature with his face toward a growing future. New stirrings of life were seen which inspired tens of thousands of outcasts of India to shake off their age-long bonds, and the men and women were brought forward who have been responsible for the inception of most of the projects of social improvement in China. If Christian missions have been the means of such movements in the nineteenth century, even more are they needed in the age which is just upon us.

Still another reason for continuing the Christian missionary enterprise is the challenge of the new movements which threaten the historic religions. Secularism in its various forms, and nationalism in its compounds with Communism, Fascism, National Socialism and the other idealisms with which it is allied offer singularly inadequate conceptions of life and carry with them threats to the highest values in both individual and collective life. Before these threats the other historic religions seem powerless. No longer is the struggle for the religious mastery of the world between Christianity, Islam, Buddhism, and the other faiths which we are accustomed to consider in our study of comparative religion. It is primarily between Christianity and these newer claimants for the devotion of mankind. We need here do no more than remind ourselves not only of the inadequacy of these new rival ideologies to meet the needs of men, but of their danger both to the lives of individuals and to mankind as a whole. That many of the competitors contain features with which the Christian can heartily sympathize we must quickly and gladly admit. Some tend to lift the individual out of his own narrowly selfish interests and to cause him to lose himself in devotion to a cause which professes to make for the welfare of the group. Some of them claim to champion the cause of the underprivileged and to seek for all men the abundance of life. Most of them point out the cant, the hypocrisy, the exploitation, the superstition, and the obscurantism in much which has passed for Christianity. By their criticisms and their persecutions they may, if Christians will but take them properly, help purify the Church. Yet no informed and thoughtful Christian can fail to see how contrary they are to much in the Gospel and how truncated a view of human life and destiny they present. For God, the center of the Christian's life and universe, they have no use, or would subordinate Him to their own purposes. They take toward God an agnostic attitude, deny His existence, or identify the Divine with their own interests. Usually they scoff at the

immortality of men. Instead of declaring it to be the chief end of man "to glorify God and to enjoy Him forever" they give to individual life a transient significance. Exaggerated nationalism in its various forms makes the chief end of man the glorification of the nation state, its details, and its supposed welfare. These new systems, if carried to their logical conclusions, cannot but wreck civilization in much of the earth. Rival nationalisms alone, with no corrective in the form of a superior, compelling, and ultimate loyalty, mean destruction, partly in economic rivalries and partly in wars. Socialism in its various forms, when combined with nationalism, will certainly not remove and probably will intensify the danger. It is the Christian conviction that only the Christian Gospel discloses to man his true destiny and presents to him goals which make for fullness of life. Holding to this conviction, Christians cannot but seek to make that Gospel known to all men and, so far as in them lies, see that it is represented the world over by churches which embody its ideals. This demands the continuation of the missionary enterprise for at least another generation.

Then the missionary enterprise is required in the new day to pioneer in fresh directions. In the age which is ending missionaries have led the way in introducing, earlier than they would otherwise have come, certain phases of Western culture, notably schools and medicine, and in giving to these a Christian quality. Coming as they did in conjunction with an invading West, they thus performed a most useful function. These particular opportunities are passing, or are persisting only in altered forms. In other realms, however, unsolved problems and gigantic evils call for human effort. In many of these so little is being done that pioneers are desperately needed. The frontiers of the missionary enterprise, as always, are not alone geographical. They are, as well, in areas of life. Who is to make the cinema wholesome, and not, as so often to-day, destructive of the best values of life? Particularly are the films shown in many non-European lands, in more instances than not

importations from the West, atrocious, outrages against all which Christians regard as decent. Who is to claim the radio for other than commercial or narrowly nationalistic purposes? How are vast peoples to be removed beyond the limits of degrading poverty? How, particularly, are rural populations in vast areas in Asia, the Americas, Europe, and Africa, to be helped toward the abundance of life? How is the pressure of population upon subsistence to be solved in such lands as Japan, Korea, China, and India? As it now stands, it brings with it the threat of wars and the certainty of untold misery for millions. Is it to be relieved by voluntary restriction of births, by improved methods of industry and agriculture, or by emigration on a vast scale? How are race conflicts to be lessened or eliminated, with their prejudices, hatreds, and selfish exploitations, so utterly unchristian as they are? How are just and stable governments to be erected in lands now in process of revolution or on the verge of revolution? How is the threat of war to be lessened and the rampant nationalism which is its major exciting cause to be tempered and made subservient to the welfare of the entire race? None of these problems is confined to Asia or Africa. All involve Europe, the Americas, Australia, and New Zealand. Now can missionaries hope to solve them all. Here, however, is need for experimentation by Christians, for enterprises which will at once point the way to possible solutions and serve to inspire other efforts. Particularly in lands where some of the problems are unusually acute and where the Christian groups are small do the younger churches still need the presence of the missionary and the missionary enterprise.

Christian missions, then, must not be allowed to lapse with the closing of the age in which they have played so notable a part. In the new age mankind stands in as great need of them as in the old.

Kagawa On Social Economy

[Dr. Toyohiko Kagawa delivered four lectures on the Gay Foundation, the general subject being *The Principles of a Christian Philosophy*. The first three lectures were in the nature of an affirmative presentation of the spiritual and personal interpretations of reality as contrasted with the materialistic evolutionary philosophies. He showed an amazing knowledge of details of many physical sciences wherein he pointed out with a joyous enthusiasm the spiritual elements omitted by the naturalists. He dealt with fine insight with the metaphysical aspects of interpreting meaning and value, making very clear his own adherence to divine presence and purpose in the entire cosmic and historical processes. Always his objective was the interpretation of society—human society—and the uncovering of the principles and methods by which men may—and must—organize and administer social life for proper, peaceful living. For Kagawa this means the Kingdom of God in human society; and this, in turn, means Christian co-operative society. In the final lecture he outlined summarily this co-operative plan. He had no manuscript and used no formal notes. A competent stenographer, assisted by an experienced news writer, undertook to reproduce the lectures.

The Managing Editor has reduced this closing lecture to printer's copy. He has preserved Kagawa's words with only the most essential editing, so that the reader may get the form as well as the substance of this prophet, philosopher, practical builder of the Kingdom of God.

The Editor's corrections, emendations and occasional explanations are indicated in the text by use of parentheses, except that the punctuation supplied of course is not indicated.

It should be said that this one lecture cannot give any adequate idea of the philosophy underlying the proposed scheme of "Christian Co-operatives." Kagawa's method is to expound, but not to argue. His method is interpretation rather than dialectic.]

This morning our subject is Christian Economic Ethics and the Co-operative Movement. I am not a specialist in science, but I am a specialist on the co-operative line, and I have been trying to show that the philosophy of materialism is mistaken, and whenever we want a real social movement I say we must have idealistic philosophy as a background, and I say that Christianity has (a) wonderful scientific basis. Science is not against us, but science is for us. That was my three lectures and to-day I have the main topic to speak (to).

Many people do not understand the nature of economics. They think it is a material thing. But to me economics is based on consciousness (Kagawa's term for Personality). Economics is not a descriptive science but a moral science, but many people who do not study economics and do not lead the economic movement do not understand the true nature of economics. Those who sit in libraries and elaborate don't know much. So it is very important to understand the nature of economics. For life we need food, growth and shelter. When we think about these things they look like material things; so we think materialism is enough; but these things are life. We need labor to produce these things. When we have surplus energy (as a result of increased output by) using some machines we have some change (new demands) and we exchange also.

We have economics for eye-sight. Economics for eye-sight is (a) big industry. Now you have movie shows and movie fans. The movie business is the fourth greatest industry in this country. You have window glass and eye glasses, and you have quite many telescopes, microscopes, etc. Economics for ears and nose and mouth is (a) big industry. You put smoke in the mouth and let it go. Kentucky is very much for tobacco industry, and in Japan we spend about three hundred million yen each year for tobacco industry. It is a big industry in Japan. We put much perfume in the soap, and we judge (the) grade of soap with (by its) fragrancy.

Industry for taste is a big industry. We judge taste by sugar. When you take more than two lumps of sugar we don't care much about it. You use six million tons of sugar, more each year. Since the depression you are consuming sugar less than in former years. The industry of wine is big and we have many soft drinks. And we have industry for touching—smooth wool and silk. And we have industry for sports. You go for golf, tennis, foot ball games, etc. (All) this we call sense economics.

We have discovered some machines, and we have power to grow. Only when we have power to grow we develop into different studies of economics. We have statues we say for beauty, for memory we have bookkeeping. Nowadays we depend more on bookkeeping than on counting. Modern industry is based on bookkeeping, even the lawyers, judges, including the Supreme Court, is, too (part of our economic machinery). And we have speculation. We have Wall Street.

Attainment of knowledge (is developed) with many laboratories. We have research bureaus, newspapers and books. For goodness we have Boy Scouts, Y. M. C. A., Y. W. C. A., and culture clubs. For the attainment of beauty we have sculptors, artists and movie stars. For attainment of holiness we have preachers, church builders, etc. About ten years ago you had 7,500,000,000 dollars invested for this only.

We see the selection of all occupations and we need order and purpose in life. The seven evaluations are life, labor, change, growth, selection, order and purpose. (The) most important factor is religion, too. But these seven factors are sometimes ignored by the economists. For instance, Karl Marx does not understand the conscience. Many people want only the labor movement for economic adjustment. In Germany, France and England they could not reorganize the economic status. Why? Because labor is only one of the variations. When we lay only emphasis (emphasis only) on labor we are ignoring the other six points. In the

revolution of 1871 in France there was failure because labor was not organized. When we depend only on class consciousness and class struggle this kind of consciousness (ministry of personality) is (a) sort of foolishness and (is now) going out of fashion. They were fashions but fashions are their own ideas (i. e. not based on sound principles). So unless producers and consumers will agree it is very difficult to have a good time. Laborers, capitalists, emperors and all sorts of others are making (the) same mistakes now. They think with big factories and big stores they would have a good time. I understand in this country you have most wonderful Christian people. Millions are willing to give plenty of money for social work, but (this they do as) individual Christians. Unless they shall be systematized (and come) to be organized into brotherhood they are foolish. We need not only the spirit of sacrifice but we need brotherhood. Please understand that.

Let us come to the poverty problem, the pauper problem. Many people are paupers because of four reasons: natural infirmities, physical weakness, mental weakness and moral weakness. In this country proletariats have four characteristics: 1. Unrest (which) comes from two quarters, change of ways (i. e. changes in the economic resources), insecurity of income and insecurity of prices; 2. dependency; 3. no credit; 4. unemployment. You have these distinct (proletarian problems) from problems of pauperism. (He wishes a clear distinction drawn between poverty and pauperism). If you study carefully (you will see that) the insecurity of income comes from the bad management of (the) economic order and the frequency of change of prices also comes from mismanagement in income.

And then dependency. It is (a) terrible feature in (the) modern world. We must lease land. When we come to the towns we must live in big houses, but those houses are built by the house owners. So in (the case of) the farm land. Farmers become tenants, and in the big cities tenants are the inhabitants. When you study the history of farmers

in England from a famous book written by Mr. Haseback, he says about a century ago the majority of farmers in England were land owners. Fifty years ago they were tenants; to-day they are land laborers. So land owners become tenants, from tenants they become land laborers. And in this country I have discovered the same process is going on. Before the depression (the) majority of the people in Missouri were land owners. Since the depression the majority have become tenants. If this kind of depression will continue they will become land laborers. If you study the cotton belt since 1888, you have the same process, and there are about 1,750,000 in the cotton belt. It is worse in the west than in the Mississippi valley. In Tennesesee it is better. Now you have new farm laws, but even that will not help much unless you have (a) real co-operative movement, and that must be headed with Christian ministers. There shall be some fighting, some superior difficulties from the side of land owners, but you must fight through to help those poor people, and you must have good Christian ethics to be applied to lift up those poor people.

What about the situation? We have Capitalism based on property; and it (property) is based on acquisition, conservation of capital and class struggle. As long as you have limitless resources in nature and in human power probably you can continue to have (a) big system based on competition, but when you come to the end of natural resources and (the) end of social energy, (the) capitalistic system will become a curse to the society unless you have (a) Christian brotherhood scheme. The capitalistic analysis by Karl Marx is very simple. Communism wants revolution and wants to destroy the property. No (personal) property, they insist. But they want to have state control and they want to have bureaucracy and class struggle. The difference between the two (Capitalism and Communism) is very slight. (The) only difference is in no profits in Communism instead of acquisition. We can see much enmity in Communism. Is there any remedy? Fascism has the

same trouble. When we use violence economic management and enterprise have (a) very peculiar situation. We can change the economic order not with use of violence. When we use violence life is in danger. In 1789, July 14th, you remember they had a big revolution in France. They killed about 50,000 people at that time and about 3,000,000 people starved to death. When you use violence life is in danger not from the sword but from starvation. In the Bible we read we have four horsemen. First we have famine, then we have disease, then we have war and then death. You may think that those four horsemen are simply terrible, but if you study carefully those four men are very true (to historical fact). When you have revolution we have starvation and then we have disease, epidemic, and death. When Russia had a revolution in 1917 they killed 8,000,000 in (the) beginning and 18,000,000 starved to death. And labor is (now) enforced in Russia. They have no depression because everybody becomes less (i. e. lives on a reduced scale). They went by co-operative with no rational ideas (they adopted co-operation on irrational ideas).

I understand (that) in (the) modern time our growth is very significant. The reason (*why*) for unemployment is (the faulty) selection of occupation (which is) the most important incident (feature) in modern life. In Germany I became a teacher, lose by job, and government says I can receive some salary; so I have (unemployment) insurance. On the other hand, I would insist I am a teacher, but I cannot get that job (of teaching and can do no other work); then I rely on the dole system. That kind of selection of occupations becomes the most serious question in modern times. When you study carefully (and recognize) that economics is not based solely on materialistic method, at all, you see it is necessary to have (the spirit of) brotherhood, and not to use violence. But in this country some social leaders and social Christian leaders are willing to use violence. I am surprised when you use violence. You succeed in some ways, (i. e. aspects of your social life) but

in economics and industrial democracy if you use violence you find peculiar break-down.

The greatness of co-operative movement is based on the spirit of the Cross of Jesus. I do not say that all co-operatives are Christian but the spirit of co-operatives is Christian. We read in (the) 12th chapter of 1 Corinthians about the importance of co-operation. If we would have the spirit of no profit and at the same time of brotherhood, or system in industry, system in selling, system of sharing with each other our responsibilities and co-operation then we could have the spirit of social solidarity. Jesus had that sense of social solidarity which (as) we read in the Bible. How can we work out these four principles? It is only possible through (the) Christian brotherhood movement.

In 1826 Robert Owen came to Indiana, and he failed. He was a great utopian and he thought that he could make Great Britain a new state within six months, and he preached the importance of co-operatives, but did not know the real method.

In 1844 (the weavers of) Rochdale lost a general strike and had no money and studied co-operatives. They had three principles. 1st, to give one vote for one man no matter how many shares he might have. 2nd, profit (divided on basis of) with ratio of patronage. 3rd, constitution neutral to public. When I talk (ed) about this in Washington, D. C., they say, "Your idea is very good for democracy." Even for republicans this is very good. In England, Rochdale was successful in introducing Raiffersen scheme and there are now 7,000,000 people in co-operative associations, fifty percent of the whole retail business (i. e. in the labor sections). Sweden, Denmark, France are very slow, as is America. France thought that in Latin countries there was no hope to have co-operative movement, but they have (here had a) most wonderful achievement. So I think in America you are going to have (a) big co-operative movement. Already you have (a) wonderful system in farm districts, especially in Ohio. In Colorado they have (been

organized on) a big scale, and within ten years you will have (a) big movement. And unless you understand this nature of co-operation you will be considered as a slow people. In the year 1869 in Germany there were (some) Christian men (who became interested in this). To Germany a Mr. Schultz introduced the Raiffersen scheme into (the) credit system. You cannot get good results in your credit system—the more you deposit your money the more you get profit. So Mr. Shultz got (a) new Christian principle to be put into action. This time he did not distribute the dividends with (i. e. by) ratio (of investment) and the profit) money was given to the poorest people in the community. (Some American) Christians think the co-operative is in some way (*to be*) hardly Christian, but when we have the Raiffersen Christian co-operative we can make co-operatives one hundred percent Christian. For instance, in Japan we have 3,000 pawn shops in Tokyo and they charge the most terrible interest, thirty percent a year. So we started pawn shops for the poor people. When we started we asked our friends, Christian friends, to join us, and they gave us 3,000 yen to start with and we opened up (the) pawn shop with (our) Christian co-operatives. Each year we have 10,000 yen net profit. We preserve that money and loan it out with (at) only four percent a year interest instead of thirty percent, and when they can't pay the four percent we don't complain. With that scheme you can have money for the poor people. If you apply this in slums you can make many people very happy. But you need some brain too. What we lack to-day in this country is brain and heart; we want simply to have a good time and put more money in pocket and that makes you very unhappy.

So it is very interesting that in the co-operative movement you can tie up the New Testament in the business. I say that (the) co-operative movement is Christian. Unless you have (the) co-operative movement it is very difficult to apply Christianity. On Sundays you are good

Christians and on week days we are pagan. So we need seven types of co-operation. For life we need health insurance co-operatives; for labor we need producers' co-operatives; for exchange we need marketing co-operatives, including warehouse co-operatives; for growth we invest money, so we need credit co-operatives; for selection of occupation we need mutual aid; for order we need public utility co-operatives. Some governments would have public utilities (owned by the government) but when they want public utilities they go to bankers (for financing them) and you must pay big interest charged. If you have co-operatives (there is) no use to have big interest. For purpose in life we need (the) consumer's co-operative.

In Germany in the year 1883 Bismarck started national health insurance. They (laborers) will pay (by this plan) three per cent of wages and (the) employers also three percent, and six per cent is saved up. So laborers thought that they have six per cent of wages deposited, so they want to get that money back to them; but it was necessary to become sick to get it and they became sick intentionally. When Christmas comes they become sick. They call it Christmas fever. In the year 1927, on July 25th, they discovered there were 9,000,000 people insured by (the) health insurance scheme in Germany. Fifty-four per cent of them were not sick at all, though they received benefits. Then they thought national health insurance bad, not good to have, so they studied the co-operative health insurance. Sixty percent of (the) whole nation is insured on (the) co-operative basis, and in Japan we have 9,600,000 insured that way.

The government had no money so we started co-operative hospitals. The government said our hospitals are very good, so this time (the) national government of Japan appointed us to be the research workers, and we induced the Minister of Home Affairs already three months ago to have co-operative national insurance. We need health, nobody can deny that, and we need health insurance. We be-

come very poor when we become sick. Around sixty percent become poor from disease. And we need health insurance in this country also, but what kind of insurance are you going to have? You have life insurance based on mutual aid, but that is not yet co-operative. We need the co-operative basis. So unless you have co-operative movement, health insurance, life insurance and all sorts of movements in the economic enterprise only then we will have Christian brotherhood, idealism put in action for (the) good society. And then New Testament, and Church and economic enterprise are on one line and pastors and ministers shall be good people to serve to the community. In medieval time, 13th century, we had Christian guilds. I propose that we need Christian co-operatives.

Now we talk about war. Formerly we had wars from religious prejudices, (and also) formerly racial prejudices; but now we have war for five causes: 1st, over-population, 2nd, raw materials, 3rd, national laws, 4th, capitalistic propriety (proprietorship), 5th, territorial expansion. (To illustrate, orientals will say.) If they can have it in England, why can't we have it in China and Japan? We talk peace and are interested in peace but talk only peace not grounded on the Christian economic ethics. We must have (a) deep foundation to have international peace; and we must have Christian economic ethics of brotherhood as a foundation for world peace.

The Doctrine of God in the Dialectical Theology.

By H. W. Tribble

In my article in the January number my purpose was to give an introductory view of the Dialectical Theology, mainly for the benefit of readers who have not made a special study of it. It is having a profound influence upon Christian thinking over a very wide area, and that influence will probably continue for many years. My purpose now is to take under consideration a central doctrine that may prove to be a key to a study of the whole view. To find such a doctrine is not at all difficult, but to explain and interpret it, to appraise and criticise it, to trace its relation to other central doctrines and to the view as a whole, that is not such an easy task as one might hope to find. The doctrine of the Word of God, of Creation, of Reconciliation, or of Redemption—any one of these would serve the purpose admirably. And if any one is disposed to doubt that they are central teachings—doctrinal pivots, we may say—he needs only to recall that they are the titles of the five volumes that Karl Barth proposes to write,[1] in which he will set forth comprehensively his view of the whole field of Christian doctrine. Only one volume has been published to date, and that deals with the Doctrine of The Word of God. It would seem that the sensible thing to do would be to base this article on that volume, seeking to give a brief digest and criticism of what he has written there, rather than attempting to forecast what he may put into the second volume. But it is not so simple a matter as a choice between what he has written and what he has not written. He has given us sufficient in his other books and in various articles to justify us in making a study of his conception of God.

The centrality of the doctrine of God in Barth's position has been recognized. "The strength of the Barthian Theol-

[1] See page XII of the Vorwort in his volume Die Lehre Vom Wort Gottes, Prolegomena zur Kirchlichen Dogmatik, which is volume I of his Dogmatik.

ogy," writes Dörries, "is its conception of God. It is the all-ruling middle point, no, the starting point of the whole system, the source point of all thoughts and propositions, from which alone it can be understood. Not for long has the majesty and sublimity of God been spoken with such power and force."[2] We cannot read far into any of his writings without sensing that back of all that he is thinking and saying is a view of God that is forcing him to his present position.

I. *Transcendent*

For Barth God is so great that neither man nor the universe can comprehend him. He is utterly apart from and other than all that we know as arising in time. He is so great that we have no way of measuring him—he transcends all our standards. Every effort that man makes to define him, or to give him a place in his universe, is a game of god-making. In our conceit we think that we can define God, grant him a place in his universe, do something for him that will make him happy, and then tell him in our prayers what we want him to do. That is to build another tower of Babel. The god about whom we are thinking is not God, but a man-made deity.

"All divinities that remain on this side the line drawn through the resurrection, that dwell in temples made by hands, and that are served by the hands of man, all divinities that 'need something,' namely something from man who thinks that he understands it, are not God."[3] Man does not discover God, for God is beyond man's reach. Often what we have called our discovery of him has been our invention of God, we have imagined what God should be and then have set up in our thinking such a being. There is a barrier between man and God and man cannot scale it to discover what is on the other side.[4]

Standing on this side of that barrier we see that "God is the unknown."[5] There is nothing that man can do that will

[2] D. B. Dörries, Der ferne und der nahe Gott, p. 7.
[3] Barth, Roemerbrief, p. 11 (Fifth edition) English Translation, p. 35f.
[4] Ibid. p. 67. English Translation, p. 93. [5] Ibid, p. 11.

enable him to scale the barrier, or bridge the gulf, that stands in his way and makes God an impossibility for him. There is nothing that man can do to make God known to himself, to find him and know him, but there is everything that God can do, and he does everything, to make himself known to man. The God who is an unknown factor in the realm that is controlled by the ingenuity of sinful man, becomes known when he enters that realm from without and speaks to man, and man hears and obeys.

Here we do well to get Barth's point of emphasis. He is not saying that God is unknowable, but that man is not capable of acquiring knowledge of him with his natural faculties that are limited and dominated by sin. He says quite positively that God is knowable, but that all knowledge of him must be God-given and received by man through faith. Even when we believe his word and thus come to know him we are not to think of ourselves as accumulating knowledge of him, but as responsive to his command which he has spoken to us and which he will speak to us again. Barth's whole view of Christian doctrine is based upon the fact of revelation and God's claim upon man and the church that is established by him through that revelation and acknowledged by man through faith. So centrally important is this in the thinking of Barth that he is designating his theology Die Kirchliche Dogmatik, Church Theology. And his definition of the Church is not in ecclesiastical, nor in sociological, but in theological terms. It is composed of sinful men who hear God's spoken Word, who believe it and are reconciled and redeemed by God's grace, who obey it and are sanctified in his service.

Barth distinguishes between God as subject and God as object. Much of Christian thinking has set him up as the object of our faith and worship, even as the object of our thought. He is what we conceive him to be, and what we conceive him to be determines our religious experience and service. On the contrary, says Barth, he is always the speaking subject, creating through his word, commanding

our obedience. Instead of being the object of our worship, he is the one who has created us and made life and worship possible. Rather than the object of our faith, he is the subject who commands our faith, makes us believe because he speaks to us. He is not the God whom we know but the God who knows us.

Barth's strong emphasis upon the transcendence of God does not preclude the balancing conception of his immanence. Barth is no sort of a deist. He is a theist of the first rank. In his view there are two senses in which God may be said to dwell in the universe. As Creator he inhabits his creation. The physical universe is but a part of his infinite dwelling. To be sure he dwells in it, otherwise he would not be infinite, but he is in it as the eternal Creator and not as a phase of the temporal order. The distinction between him and the natural order is an infinitely qualitative one. He is in the world but not of the world, hence the world cannot encompass him.

The second sense in which he dwells in the universe is as Revealer. He breaks into the temporal order with his eternal Word. He is here speaking to man. Where God speaks, there he is; and his presence is to be apprehended not as something static, as a fixed part of the universe, but as the speaking God.

II. *Holy*

For Barth God is morally transcendent, absolute in his holiness. That which makes the great gulf between man and God is the irreducible difference between human sinfulness and divine righteousness. They cannot be mixed or compromised. As long as man lives in his own natural sphere of sin, fellowship with God is impossible. What men in sin conceive to be God is no God at all; he does not redeem his creation, but allows free course to the unrighteousness of men. There is no hope of redemption unless God brings his eternal righteousness into the temporal and sinful realm of man. "There is no human righteousness by

which men can escape the wrath of God. There is no magnificent temporality of this world which can justify men before God. There is no arrangement of affairs or deportment of behaviour, no disposition of mind or depth of feeling, no intuition or understanding, which is, by its own virtue, pleasing to God . . . Everything which emerges in men and which owes its form and expansion to them is always and everywhere, and as such, ungodly and unclean."[6]

This is to be seen not only in the immortality, the uncleanness of sin, but also in the unholy profanation of God in which we let our desires determine our conception of him. When our religion derives from within it is an unrighteous religion, the relation between man and God on such a basis is unrighteous. "Secretly we are ourselves the masters in this relationship." We are not concerned to hear God declare his will to us, but we desire to follow a certain course and our consciences seek divine approbation. And so we set up an imaginary throne and put this imaginary god on it who approves what we do. Whereas, as a matter of fact, we have simply enthroned ourselves. That is unrighteousness, unholiness.

The righteousness of God is conceived in this view not only as moral transcendence, but also as moral consistency; not only as negative otherness in absolute purity, but also as positive devotement to the cause of redeeming sinful man. The righteousness of God is revealed to us as faithfulness. He has not forgotten men, he has not abandoned his creation; the faithfulness of God to men abides. Barth translates Rom. 1:17 as follows: "For therein is revealed the righteousness of God from faithfulness unto faith: as it is written. But the righteous shall live from my faithfulness." That faithfulness of God is revealed to man and made available to man through Jesus Christ.

III. *Triune*

It is commonly recognized that Barth's statement of his doctrine of God is less rugged in his later writings than in

[6] Roemerbrief, English Translation, p. 56.

his Roemerbrief. A very interesting study in point would be a comparison between the first edition of his Roemerbrief and the second edition of his Dogmatik. In the former he was the pastor pulling the bell rope in the church, calling worshippers to a sense of awe in the presence of the God who infinitely transcends our lives. In the latter he is the professor of theology setting forth his position in orderly arrangement. There has been no fundamental change in his view, only an alteration in treatment. Whether or not he wished to give a systematic presentation of his view, he has recognized the need for it and has approached it seriously.

The first volume of Barth's Dogmatik, which deals with the Doctrine of the Word of God, is divided into two parts. The first part treats the Word of God as the criterion of Theology, and the second part deals with the revelation of the Triune God. It is with this second part that we are concerned here, as we try to follow the outline of his view of God.

He does not treat the question of the Trinity from the usual theological approach, but from his unifying principle of the infinite qualitative distinction between time and eternity. God the Transcendent reveals himself to man. The God who reveals himself is triune: the Revealer, the Revelation, and the Being-Revealed—der Offenbarer, die Offenbarung und das Offenbarsein.[7] Or, he is God the Father, the Son and the Holy Spirit. We come to know God in his act of revelation, and it is an act, a deed, as well as speech (Die Rede Gottes als Tat Gottes, is the heading of one of the sections in his Dogmatik). God is in his revelation.

If we ask, Who is the God who reveals himself? The Bible answers that we must think of the Trinity of God. He is one, and yet distinguished as three. How to reconcile these two positions is the problem of the Doctrine of the Trinity.[8] The root of the doctrine of the Trinity lies in the

[7] Dogmatik, p. 311.
[8] Ibid, p. 319.

fact that God stands over against man, speaking to him. If we understand that situation we shall begin to understand revelation. "Offenbarung ist Dei loquentis persona."[9]

1. God the Creator—God the Father. God the Revealer is first of all God the Creator. And it is God the Father who creates and reveals. Or, to put it in Barth's words, "The one God reveals himself according to the Scriptures as the Creator, that is, as the Lord of our being. As such he is God our Father because he is that in himself already as the Father of God the Son."[10] He reveals himself to man as Creator of his very life, and therefore as holding supreme authority over him, the authority of a pre-eminent will that makes its power known.

He who is the Lord of our very being must be the Lord of life and of death, and that is God the Creator. In that he brought us into being he has the right to control us. When we face the crisis of life, and recognize that we are between time and eternity with nothing to stand upon, we see that we are utterly dependent upon God, hopelessly thrown into the hands of our Holy Maker. But God does not wish our life as such, nor our death as such, but he wishes our life in order that through it he might lead us into eternal life. He does that through the new birth.

Barth identifies the Father with the Creator in order to emphasize his power over us based upon the fact that our lives are derived from him. He is eternal, we are temporal. He is ultimate, we are derived. He is infinite, we are finite. He is the Creator, we are at best only his creatures. He is Father, we are children. Fatherhood is the eternal quality in God that led him to create the temporal order and put man at the center of it. Man, therefore, owes to God the absolute obedience that the Creator requires of the creature. When God speaks to man he requires of him just that perfect obedience.

2. God the Reconciler—God the Son. The Creator is revealed to us through God the Reconciler, the Revealer is

[9] Ibid, p. 320.
[10] Dogmatik, p. 404.

made known to us through the Revelation. If there were no sin there would still be the demand for perfect obedience, which man the finite would be incapable of rendering to God; but inasmuch as man is sinful throughout his being there must be a reconciliation before there can be a revelation. Jesus Christ is both the Reconciler and the Revelation of God.

In the Old Testament it is Jehovah God who speaks, but in the New Testament God speaks in his Son, Jesus of Nazareth. This Jesus is Kurios, Lord, God establishing his rule in the temporal and sinful order of man. He is God revealing himself. But it is in his accomplishment of his saving work, in his atoning death and triumphal resurrection, that he becomes the revelation of God. "On the other side of the death of the man Jesus of Nazareth lies the place where the light falls on him that makes him to be the revelation of God the Father."[11]

It is at this point that we must look again at Barth's conception of God as unknowable. Remembering his use of the paradox, and the dialectic that is tied in with the paradox, as well as the general concept of the infinite qualitative distinction between time and eternity that is the unifying principle of his whole view, we are prepared to consider his interpretation of the significance of Jesus Christ. And it may be remarked that here the paradox is less difficult to grasp. It will appear to many as less abrupt and more in line with the teachings of Jesus, than some of his other applications of it. His statement is: "God as our Father, as the Creator, is unknown in so far as he is not known through Jesus."[12] It is in connection with his discussion of the form and content of the revelation that he makes the statement. He has just said that the content of the revelation is the fatherhood of God, and now he explains that the form in which it is given is Jesus of Nazareth. The form is not to be abstracted from the content, one is not to be considered essential while the other

[11] Dogmatik, p. 407.
[12] Dogmatik, p. 411.

is incidental. "The form is essential to the content, which means that God as our Father, as the Creator, is unknown in so far as he is not known through Jesus."

Always Barth seeks to ground his doctrine of the deity of Jesus Christ in the trinitarian conception of the absolute Godhead. "The one God reveals himself according to the Scriptures as the Reconciler, that is, as the Lord in the midst of our enmity against him. As such he is the Son who has come to us, or the Word of God that has been said to us, because he is already in himself the Son or the Word of God the Father."[13] Jesus of Nazareth is the eternal God. We are not to think of the Jesus of history in one category and the eternal God in another. They are one. Only God can reveal God. If he were only a creature—if he were only human, even the best that the race could produce—he could not reveal God, for the creature is temporal while God is eternal. Finitum non capax infiniti. But the eternal God can project himself into the temporal realm of man. The infinite has capacity for the finite. The revelation that we have of God in Christ is final, absolute, there can be no other.

3. God the Redeemer—God the Holy Spirit. The Holy Spirit makes the revelation of God actual and real to us. He is the Offenbarsein of God. He makes it possible for us to hear what God says to us. Apart from him we could not know Christ as the revelation of God. "The Spirit guarantees to man that which he himself cannot guarantee: a personal participation in the revelation."[14] His work is not only that of bringing the revelation of God to us, but also that of eliciting from us the true response to the spoken revelation. In other words, he enables us to believe and obey the living word of this transcendent God.

But just as the revealing work of the Son cannot be accomplished apart from reconciliation, so neither can the revealing work of the Spirit be done apart from redemption. In bringing the Word of God to us he delivers us from the

[13] Ibid, p. 419.
[14] Dogmatik, p. 475.

state of bondage in sin. "The one God reveals himself according to the Scriptures as the Redeemer, that is, as the Lord who makes us free. As such he is the Holy Spirit through the reception of whom we become God's children, because he is already in himself the Spirit of the love of God the Father and of God the Son."[15]

If we ask how men come to repeat the New Testament witness that Jesus is Lord, Barth says that we must answer: They believe, therefore they speak. Jesus breathed on the disciples and said, "Receive ye the Holy Spirit," and through this receiving "they become what they are, his apostles, his sent ones."[16] Barth continues in this line citing a number of passages to indicate the New Testament doctrine that we have our relationship to God through the presence and work of the Holy Spirit.

Barth seems to be concerned about two dangerous tendencies in connection with the doctrine of the Holy Spirit. One is to identify him with Christ, thus losing sight of his absolute personal distinction within the Godhead. "The Holy Spirit is not identical with Jesus Christ, with the Son, or the Word of God."[17] He is eternally what he is, the Holy Spirit of God. The other danger is to identify the Spirit of God. The other danger is to identify the Spirit of God with man's spirit.[18] He is not in us as a power that we might use, but he remains forever the Lord who uses us. We belong to God through Christ, and that relationship is made real to us, becomes the foundation of our service to God, through the Holy Spirit.

[15] Ibid, p. 470.
[16] Ibid, p. 472.
[17] Dogmatik, p. 473. Along with this one might read p. 65 and following in Zur Lehre vom Heiligen Geist, von Karl Barth und Heinrich Barth. There he says that the Holy Spirit is the Spirit of Jesus Christ who was crucified, or the Spirit of the Word of God spoken to us. Here he is thinking of the unity of God, while in the Dogmatik he is thinking of the Trinity.
[18] Dogmatik, p. 476.

IV. *Conclusion*

What shall we say now concerning this conception of God? Several points call for clarification and invite critical study. They can only be suggested here. It has seemed wise to present the outline of the whole view before raising questions of criticism, for some questions that may be asked concerning certain phases of the doctrine as the Barthians hold it are answered, in part at least, by the development given to other aspects of the view.

1. Is the Whole View too Transcendental? The Dialectical Theology has been called The New Transcendentalism, and if that is an appropriate designation it would seem to apply most aptly to the doctrine of God. The criticism implied calls into question the basal principle of the infinite qualitative difference between time and ternity. Is that a valid principle? Prof. Pauck, of the Chicago Theological Seminary, who has written a very incisive criticism of Barth's position,[19] is disposed to reject it. He says that Barth "operates with a conception of revelation which is antiquated, outlived, unreal. It is the old supernaturalism, the old belief in miraculous intervention of an other worldly superhuman, anthropomorphic God which haunts him."[20]

Lowrie is more sympathetic, and equally understanding, in his presentation of this point.[21] He says that we must understand Barth's doctrine of God as 'the Other,' as a polemic against the views of God that we commonly hold. He would take this principle of the difference between time and eternity as Barth's exhortation to us to "reinstate the distance" between God and man.[22] It is his polemic against mysticism, the doctrine of immanence, and reliance upon religious experience. This distance, as Lowrie so well points out, is not cosmic or spatial, but moral. If we accept this principle of difference between man and God we see the

[19] See "Karl Barth, Prophet of a New Christianity?" by Prof. W. Pauck, Harper and Bros., 1931.
[20] Op. Cit., p. 165.
[21] "Our Concern With The Theology of Crisis" by Walter Lowrie. Meador Publishing Co., 1932.
[22] Op. Cit., p. 112f.

significance of the statement that man cannot know God through the reach of his natural faculties.

Is Barth justified in adopting such a principle? What is to be the standard by which we are to judge the validity of it? If we take history can we say that man has found God in redemptive experience apart from Christ? And are we to understand Christ as a stage in man's continuous development toward God, or as the unique, supernatural revelation of God to man? Have other religions that know not Christ found God in redemptive experience?

If we take the Bible as our criterion, can we say that man rises from his own natural powers to know God? In Job we pick up these statements: "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is high as heaven; what canst thou do? Deeper than Sheol; what canst thou know?" (11:7, 8). Again, "Oh, that I knew where I might find him! . . Behold, I go forward, but he is not there; and backward, but I cannot perceive him; he hideth himself on the right hand, that I cannot see him." (23:3, 8, 9) And in Isaiah 55:8, 9 we read: "For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." In the New Testament we hear Jesus saying to Thomas, "I am the way, and the truth, and the life: no one cometh unto the Father, but by me." Jesus is saying that there is no other way whereby man may know God save through him. Barth says that God is unknown to man except as he is made known through Jesus Christ.

2. *Is the Dialectical Statement of the Doctrine of the Trinity Sound?* Much that Barth says may create upon the mind of the reader the impression that his position tends toward Sabellianism. If the distinctions within the Godhead are primarily distinctions between the Revealer, Revelation, and Being-revealed, the Trinity may be regarded merely as economic, as the form of outward manifestation of that which is inwardly and inherently one and the same.

But Barth has guarded against such a charge in his positive statement. When he speaks of the one God revealing himself as Creator, or as Reconciler, or as Redeemer, he makes it clear that the revelation is grounded in the nature of the Godhead, in the eternal relations within the Godhead. Jesus Christ is God revealed to us as Reconciler, and that is grounded in the fact that he is absolutely, eternally, the Son of God the Father—he is the Son of God the Father zuvor in sich selber, to use the phrase that Barth repeats with telling force. There is no Sabellianism in that.

3. Does *the Dialectical Theology Involve a Rigid Predestinarianism?* If there is a vast gulf between God and man, and if the bridging of that gulf by God is independent of the conditions that obtain on man's side, it would seem then that God would be altogether responsible for determining which ones shall receive his redeeming grace, and which ones shall not receive it. God speaks to man, enables him to hear, so that the hearing is itself of grace, and the repetition of the act of divine address to man is altogether independent of any earlier experience of hearing God. There is no progressiveness in revelation, no way whereby man can make it possible for God's work of reconciliation to be advanced, upon a widening scale. This comes very near to being the old doctrine of Supralapsarianism. This may be seen also from Barth's use of the three concentric circles: creation, reconciliation, and redemption. God created man with reconciliation and redemption in view. All three circles are conceived upon a timeless basis. All three are dominated by the Calvanistic slogan, soli Deo gloria—everything is for the glory of God.

This is a serious difficulty. How can we devote ourselves to a program of the kingdom of Christ if there is no program to guide us? If every act is independent of every other act, how may we then grow in grace individually, or increasingly establish the work of the kingdom of God in society? Barth would answer that we are not to be concerned with growing in grace, and certainly we are not to conceive of our task as that of establishing the work of

God. Our chief concern is to obey God's spoken word. But we look back to our contention here and insist that we must have some definite understanding of what God's word requires of man. If we are to take the Bible as the sole written witness to the spoken word, we must recognize there the establishment of principles that call for development over a period of time. The problem then is that of relating the conception of God as absolute sovereign, to the belief that he works through man in history. A rigid predestinarianism will not suffice as a working program for the kingdom of Christ.

It should not be understood from what is said here that Barth and Brunner have left missions and kingdom service out of their view. They have a very definite conviction concerning the service that the reconciled man must render to God. The reconciled sinner, the Christian, is taken into control by God who is the absolute Lord of that life. That reconciled sinner must obey God in serving his fellow man. In other words, they get back to the motive of kingdom service. Their insistence is that man is to serve God because God commands it, and not because we desire to set up a certain type of social order.

4. Does This View Provide for a Definite and Developing Knowledge of God? One point in this connection has already been made clear, namely, that the unknown God, is made known to man through Jesus Christ. It is then not impossible for a man to come to know God, but such a possibility must come into reality through Christ. But we go on to ask whether the knowledge thus mediated to us may be retained in our consciousness and allowed to grow. Does the Christian know God better after some years of obedience to him than he did when God first spoke to him? The thesis of the Barthian view concerning revelation is that he is made known to us as the hidden God. That is to say, when we come to know him through his revelation we see that he is forever beyond our powers of knowing. We know him only to know that we cannot know him. Or, the more we know him the more we realize that he transcends our

realm of knowledge. Is that scriptural? Or does Barth get his view from some extra-Biblical source and then fasten it upon the scripture? Pauck takes up the cry of the critics in their attack on Barth: "They declare that his theology depends upon the uncritical introduction of certain arbitrary principles into Christian thought. First, there is the Reformed principle: *'Finitum non capax infiniti.'* Second, there is Kierkegaard's idea of the infinite qualitative difference between time and eternity. Thirdly, there is the influence of Neo-Kantian transcendentalism which is obvious in Barth's identification of God and the 'Origin.' One concludes, therefore, that his teachings are dominated by metaphysical and philosophical tendencies which are essentially foreign to Christian thinking and that Barth's attack upon modern Christianity must not be taken too seriously."[23]

This is a criticism that involves the entire dialectical position. As we meet it, or fail to meet it, we determine in a large measure the value that this movement is to have for us. It cannot be doubted that the influences from Kierkegaard, Overbeck, Calvin, Luther, and others go far toward determining the view. Nor can it be denied that this involves a fundamental question of consistency, in that Barth insists that philosophy and theology as such must be set aside in order that we may hear only the spoken word of God. But we must keep in mind that Barth insists that he is not giving us a system but a point of view. Surely we need that point of view, whether or not it is workable in a theological system. Surely we need to remember that when we have exhausted all the resources at our command God remains so great that our knowledge of him seems to be but the touching of the hem of his garment. Such a point of view will save us from conceit, and self reliance. It will enable us to remember that we do not possess God, but that God possesses us; that we do not do the work of God, but that he works in us.

[23] See "Karl Barth, Prophet of a New Christianity?" by Prof. W. Pauck, Harper and Bros., 1931. p. 115.

Jesus Finds Paul—Paul Finds His Job.

Robert Henry Miller,

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You can divide Paul's life into two equal parts; half of it was given to the Jews' religion and half of it to the Christian religion. At about the age of thirty-three he turned; Jesus found him and he found his job.

Such a crisis in the life of a great man must always be of interest, for the one problem that confronts each and every one of us is the problem of choosing a life work. Paul threaded the maze and found a field in which his service is an increasing benediction to all men. We want to know how he did it. Let us examine his maps and instruments to see if we can find guidance through the maze that shuts us in.

1. Paul was fortunate in the city of his birth. Tarsus was one of the crossroads of the Empire. It was the seat of a great university. The ends of the earth met on the wharves and streets of the town where Paul spent his boyhood. The earth was his play-house. Rome and Gaul and Spain could never be far away to a boy whose playful imagination was furnished with their people and their merchandise.

Wide contacts leave their mark upon the early years. We think of Jesus watching the international commerce that flowed by the foot of Nazareth's hill, of Mark Twain taking in the traffic on the Mississippi, of Lincoln and his flat boat and his Indian wars, of all the prophets that grew up on the narrow neck of land in which the pulse of all the nations beat.

Four dads take turns at taking their four sons on tours to see places and people of special interest. It's a great idea. Paul saw much of the world during his childhood.

2. Paul was educated; his body was educated as well as his mind, for he was a tent maker and earned his own

expenses. He was his own mission board and financial secretary.

He tells us further that he was trained in the strictest sect of his people's religion, that he studied under the leading teacher of his time. He studied to be a rabbi and dug to the very bottom of his chosen field.

The value of that experience was very great. It was not thrown away when he turned his back upon the rabbinate to become an ambassador of Christ.

If in your experience, in school or out, you have attacked a problem, found all there is to be known about it, and come to certain conclusions of your own, you have learned some lessons that are priceless. (1) You have learned how to cut through prejudice, ballyhoo, and popular opinion. (2) You have learned to appreciate the contributions of those who have gone before you. (3) You have learned how great truth is, and how little we know. (4) You have learned how to walk alone, on your own feet, in the quest for truth. There is no marked price for gains like these.

3. Paul followed his conscience. Someone asks, "Is conscience a safe guide?" If by *safe* you mean infallible, no; it's human, and therefore not infallible. "Is conscience a dependable guide for the next step?" Where would you find a better? That would be hard to do.

When I drive to Chicago from North Manchester I take road 15, which does not go to Chicago, but it takes me to road 30 which does. Conscience is like road 15: it does not always guide me to do the right thing but if I obey it I can be sure that I am moving in the right direction. Not every act of a conscientious man is right but the man who obeys his conscience will sooner or later find the right. There would have been little hope for Paul if, as a Jewish rabbi, he had played fast and loose with his conscience.

There is no better assurance of new light than to obey the light you have. There is no better way to discover the truth or falsity of a belief than to act upon it. There is no better way to prove the worth of a machine than to run it.

Paul did what he believed.

4. Paul spent two or three years in Arabia thinking out the full meaning of the new direction his life had taken in the crisis on the Damascus road.

If you will put Galatians 1:15-17 in the middle of verse 19 of Acts 9 you will discover the correct order of events, which is: (1) Paul's arrival in Damascus and three days of blindness, (2) baptism and recovery of sight, (3) between two and three years in Arabia, (4) return to Damascus where he preached Christ.

He is a wise man who takes time to think. We seem to be in the midst of an epidemic of hastily concocted panaceas. Men do not take time to think things through. The many schemes that go awry, the many projects that peter out, the many laws that have been dumped overboard by the Supreme Court, are all monuments to the lack of foresight and deliberateness of our people.

Moses was forty years in Midian before he led God's people to freedom; David's education for the crown was a shepherd's solitude; the silences of Tekoa gave to Israel one of her greatest prophets; Jesus came out of forty days quiet, victor over the temptation to misuse his power.

Paul went to Arabia to think.

5. At the time of Paul's conversion he was told what to do—preach Christ to the Gentiles. How many good people are lost to the church because there is no particular piece of work they can call their own!

We have our homes, our companions, our children, our daily work, our savings, our property. We get a good deal of satisfaction out of our sense of possessing these things. Why should not this disposition to possess something be capitalized in Christian service? It should.

There is a sixty-year-old maiden lady who on Hallowe'en gathers at her home dozens of little children whom she masks and leads *incognito* to their homes. What fun they have! That's her job. It's one of the prized institutions in our town.

A bachelor business man in his thirties has chosen as his service hobby to see that old ladies without means of transportation are taken to and from church.

Dorcas made garments for the children of widows. Kagawa means Christian co-operatives; Schweitzer means repayment to the black man in medical service for the white man's robbery; Stanley Jones means Christ for India; Kirby Page means peace and economic justice; Jane Addams meant a hand to help the underprivileged; Paul meant Christ for the world. What do you mean?

6. Paul's first mission field was Damascus; he hoisted the banner of Christ on the spot at which he had meant to haul it down. Repentance to Paul was more than a mere sentiment of regret; it was more than letting bygones be bygones; it was daring to undo, so far as it lay within his power, the results of his early misguided zeal.

Repentance is too often, like beauty, only skin deep. What shall we say of England, pockets full of plunder, trying to keep Italy from plundering as she did. It will take one thing to arm her protest with irresistible power: undo the old wrong, give back their freedom to her conquered subjects.

It is easy to resolve not to do wrong again, when the gains of previous wrongdoing are sufficient to insure one's comfort for the rest of his life. The enjoyment of ill-gotten gains eternalizes the wrong by which the gains were gotten. There is only one way to erase the guilt and that is to go back to Damascus and build up what you destroyed. God can't cancel sin until human effort has been exhausted in an attempt at its removal.

7. While Paul was waiting, blind, in Damascus God was preparing Ananias to lead him into the light. While he was preaching in Damascus there was a friend living on the wall of the city who would aid his escape from the sword of the city police. Barnabas was prepared to welcome him in Jerusalem.

And so does God's benevolent foresight prepare the way for all his servants. How often we quote the words of Paul, "We know that all things work together for good to them that love God," but we rather hold this faith in a general way, fretting and stewing about our affairs as if no one cared. "The angel of the Lord encamps round about them that fear him and guides them in his way." God's angels are the advance agents for all men who seek to do his will. For the Christian all occasions are prepared.

8. Paul's course was not easy, and if we are wise we will prepare ourselves for some rough going, too. It has been said that Paul saw the interiors of more prisons, was chased out of more towns, and was hated more bitterly than any other Christian leader. He said, "None of these things move me," and he proved it too.

We have his liar-enemies to thank for this choice bit of personal history. Their cruel charges brought it from him, ten years, mind you, before the close of his life, so these words probably do not tell the half of it. "Are they ministers of Christ, (speaking of his attackers)? I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Paul's road wasn't easy, nor will yours be if you choose the right one.

Facing Pastoral Problems.

Professor G. S. Dobbins, Editor

What Shall We Do About the New Teaching Methods?

The Editor

The problem of method in teaching has assumed fresh importance within the past quarter-century because of revolutionary conceptions of education and its objectives, and because of the application of scientific procedures in this field that have challenged many of the old assumptions. The adaptation and adoption of these newer technics has been slower in the field of religious education than in some other departments because of the constancy of subject matter and the conservatism of teachers. Yet the challenge confronts us to keep abreast of the changes which are taking place, and to utilize fully that which is of proved value, in what we consider the most important branch of learning—religious education. Reduced to briefest statement, what attitude should we take toward and what use may we make of the so-called "new education?"

1. Let us understand that "new" is a relative description.

The student of the history of education does not find much in modern practice that deserves the description "new" in any absolute sense. We find a great deal that goes under the name "new," "modern," "present-day," that is almost as old as education itself. Often the dress has been changed a bit, or an emphasis lifted out of its old background, or a new combination made; but it is remarkable how little is new in the sense of fresh creation.

Much that we term "new" goes back to Socrates, Plato, and Aristotle. Plato once said, "One can discover more

about a person in an hour's play with him than is possible in a year's conversation with him." There is scarcely a technic of the new methodology that was not illustrated in the teaching of Jesus (See Horne, *Jesus the Master Teacher,* and McKoy, *The Art of the Teaching of Jesus*).

Unquestionably, however, a new movement in education arose some 200 years ago when Severinus began advising his students to burn their books and learn from a study of nature; when Vittorina de Feltra began emphasizing education through play; when Rousseau began to point out that teaching should be in accordance with the natural unfolding of the learner's powers, and for the ends of human happiness and freedom; when Pestalozzi began experimenting with children to discover relative values of method; when Herbart sought to "psychologize" education, and Froebel insisted that the child is his own best teacher through creative activity.

These age-old truths in education, brought to light and given re-statement by pioneers of the eighteenth and nineteenth centuries, began to be formulated into a modern system with the work of John Dewey and his colleagues at the beginning of our century. We do not find, then, the sudden bursting forth of a revolutionary new educational order, but rather a gradual development in which the best in the past has been reorganized and restated in an electric system which is even now in process of reshaping under the critical tests of experience and evaluation.

2. *We should recognize that all teaching practice tends to become stereotyped.*

A great and wise teacher and educational administrator was fond of saying, "We are all as lazy as circumstances permit." It is a tendency of human nature to routinize procedures that have been found efficient. This is of course necessary for the conserving of values, but unless vigilance is exercised the routine becomes a rut, and the rut a grave. In education we are dealing with life—immature, growing,

changing life. We dare not, therefore, formulate hard and fast methods, nor reduce teaching to "formal steps," no matter how valuable these may have proved to be in the past.

It is a great day for the teacher when he discovers that he is teaching *persons,* not subject matter or courses. It is equally fortunate when he realizes that method is subordinate to life, and class room management of less importance than the needs of his students. The most fascinating thing about life is its variety and modifiability, and teaching and learning become wooden and dull when reduced to the level of the mechanistic. No greater misfortune could overtake education than to discover and formulate the one "best method," as does an automobile factory, and then proceed to turn out intellectual factory products as alike as this year's Fords. Let us settle it with ourselves that there is not and should never be a single uniform "best method," be it new or old, but a variety of methods supported by certain sound principles that have stood the test of time, and that are meeting the demands of present living in a world as it is made up of people as they are.

3. *Let us realize that personality is more important than method.*

The teacher himself has always been the greatest single factor in the success or failure of his teaching. Alexander Maclaren once said, "It is equally as important for the preacher to prepare himself as his sermon." This wise word applies no less to the teacher. One of the dangers of over-emphasis on method is that it may obscure the primacy of the teacher's personality. Given the right men and women as teachers, and method ceases to be a matter of supreme concern. Given teachers who are not themselves the incarnation of what they would have their students become, and method becomes a broken stick, on which if a school lean, it will pierce through its hand.

It is at this point that the "new education" is making one of its best contributions. The teacher is set in the midst

of a group of learners, not as a drill-master, but as a sympathetic, understanding, contagiously enthusiastic companion in the quest of truth. The teacher's chief function becomes that of guide, helper, interpreter. Text-books are source materials; the teacher's special ability and greater maturity a source of help and inspiration, and a safe-guard against mistakes and waste; the school an organization providing resources, stimulation and fellowship for the enterprise. In this conception the teacher is no longer thought of as a specialist in a given subject whose duty is fulfilled if he gets his students safely past certain formal tests. His culture must be as broad as life, his interests as wide as humanity, and his special ability related to the whole range of true educational objectives.

In this view the supreme end of education is transformed, enriched, effective *personality.* The difficulty, as some one has pointed out, is that many teachers are like pins—pointed in one direction, but headed in another! This "broad" conception of method, which is even more concerned with concomitant than primary learnings, makes infinitely heavier demands upon the teacher, both as to ability and as to character. It goes far beyond any specific technics and class room mastery, and digs down to the foundations of life itself. There are few tragedies greater than that of a teacher who has acquired a smattering of the "new pedagogy," and concludes that he can substitute it for sincerity, honesty, sympathy, purity, devotion, mastery, and those graces of character which have ever been referred to as "Christian."

4. *We should keep ever uppermost the fundamental objectives of all sound method.*

The "new education" places a heavy underscore under the word *objectives.* John Dewey makes *aims,* that is, the ability to see ahead, plan ahead, think ahead, and to discover means for the accomplishment of desired ends, the ultimate test of intelligence. Time would fail to indicate

the fruitful work done by Bobbitt, Bower, Betts, Charters, Dewey, DeGarmo, Condon, Shaver, Vieth, and others, in this field of defining and clarifying objectives. The following quotations will suffice to make the newer viewpoint—which after all goes back to Jesus—clear:

John Ruskin: "Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave. It is not teaching the youth the shape of letters and the tricks of numbers, and then leaving them to turn their arithmetic to roguery and their literature to lust. It means, on the contrary, training them into the perfect exercise and kingly continuance of their bodies and souls. It is a painful, continual, and difficult work to be done by kindness, by watching, by warning, by precept, and by praise, and above all—by example."

Charles de Garmo: "Whether knowledge shall have ethical import or not, depends upon the attitude, capacity, and insight of the knowers. It becomes a moral instrument when consciously used for moral ends; but when these are absent because unseen or disregarded, then knowledge may be purely intellectual or aesthetic, or even become the instrument of evil. In itself considered, knowledge, even of the most sacred things, may be wholly non-moral. When it is detached from the purposes and activities of life it is . . largely devoid of ethical quality." (Principles of Secondary Education, p. 114).

Randall J. Condon, fomer President of the Department of Superintendence: "Teach reading, writing, and arithmetic, of course, but not as fundamentals, except as in the learning one is taught to read fine things, to write beautiful thoughts, and to know that in the fundamentals of life the sum of one's happiness cannot be obtained by subtracting from others, and that the way to multiply the value of one's possessions is to divide them with others, especially those in need. Teach geography, but only that to a world knowledge may be added world sympathy and understanding and fellowship. Teach history that against its gray background

of suffering and sorrow and struggle we may better understand the present and may project a fine future. Teach civics to make strong the ideals of liberty and justice, and to make free, through obedience, the citizens of a republic. Teach science but always as a handmaid of religion, to reveal how the brooding spirit of God created the world and all that is therein, and see the stars in their courses, in accordance with the eternal laws that He Himself had ordained. Teach music and art and literature. Reveal beauty and truth. Inculcate social and civic ideals.

"Teach that which gives intelligence and skill, but forget not soul culture, for out of this comes the more abundant life bringing forth the fruits of the spirit. These are the real fundamentals in education, for character is higher than intellect and the soul shall never die." (Journal of Education, Vol. 105, Jan. 24, 1927).

5. Conceive clearly the distinctives of the new methodology.

Perhaps a series of contrasts between the traditional school and the newer ideal will serve to get before us the distinctives of the new methodology:

(1) In the old conception the school was subject-centered; in the new it is pupil-centered, life-centered.

(2) In the old conception the teacher was of first importance; in the new "the child becomes the sun around which the appliances of education revolve," to quote Prof. Dewey.

(3) In the old conception the school was autocratic, authority residing in teacher, principal, school board; in the new the ideal is that of a miniature democratic society under social control.

(4) In the old conception the school was set to transmit an approved prevalent culture; in the new, "growth, rather than skill and information, is the criterion of success." (Stevens).

(5) In the old conception the school was organized around the teacher's intention to teach; in the new, around the learner's intention to learn. (Rugg).

(6) In the old conception the objective was preparation for future living; in the new, present living calculated to enrich future living.

(7) In the old conception grades, honor rolls, and similar extrinsic materials were appealed to; in the new learning is motivated by interest and present value.

(8) In the old conception transmission of ideas was stressed; in the new, emphasis is placed upon creative experience.

(9) In the old conception, morals and religion were put in one category, and the practical and secular affairs of life in another; in the new life is viewed as a unity.

(10) In the old, conversion and church membership were the chief ends of Christian education; in the new, the ends are projected into the realms of character and service.

We, of course, are not foolish enough to believe that none of the ideal values of the newer emphasis were achieved in the older traditional schools, or naive enough to suppose that the "new education" is accomplishing all that is indicated by its theory. Many of the older schools, without conscious definition of method, wonderfully secured the results which the newer schools, avowedly seeking, nevertheless miss. Yet there is obvious advantage in knowing more accurately what is being sought, and then bending conscious effort to its attainment.

6. *Finally, we should critically evaluate and intelligently utilize the viewpoints and technics that promise improvement.*

If we are worthy of the position and responsibility that are ours, we should believe with deep conviction that our work as teachers of religion is the most important work

committed to any group of teachers in the world. If we are true to our trust, we must have a passionate longing to teach the things of God even more effectively than others teach the things of men. Especially should we be gravely concerned that those who teach error shall not surpass in skill and attractiveness those of us who, as we must profoundly believe, are commissioned to teach the truth.

It follows, therefore, that we must master the best in method and bring to our service, and to the service of him whose we are and whom we serve, the best technics which experts in pedagogy and psychology have devised. We are not credulously to accept fads and fancies of unproved worth because they are labeled "new" and "modern," but here apply Paul's injunction to "prove all things, and cleave to that which is good." "Time marches on," and of all teachers we can least afford to be left in the rear ranks, with outworn equipment and outmoded methods, while our colleagues in other fields go forward equipped with the best that our marvelous scientific age can supply.

Life Factors and Tendencies.

THE MANAGING EDITOR.

Theocracy the Only Hope of Democracy.

One of the "signs of the times" to-day is the failure of Democracy. There is much speculation concerning this. Americans especially and English speaking peoples generally have been so sure of the basal and final validity of the democratic ideal, and so proud of their supposed embodiment of the principle that they are slow to admit its breakdown in practice. We seek to reassure ourselves that this form of government is only in temporary suspension and will reassert itself and come into new power and wider operation with the passing of the depression crisis of the world. One finds underlying much discussion of the present crisis in government the assumption that in crises enlarged concentration of power in the lands of one man with extraordinary authority is a necessity. In our own country the extraordinary dependence on the president and his autocratic powers are justified, by him and by many others, by comparing the present situation with that of a war period. Thus it is taken for granted that a democracy cannot function in a war or in a condition comparable to war. Nor will any one be likely to question this assumption. It is probably true that democratic governments could not wage war. They can provoke wars and may precipitate them, although it may well be argued that no genuine democracy could ever resort to war.

But when we accept the theory that democracy cannot function in complex conditions, in times of crisis, it is rather vain delusion to resort to the method of selecting a "Leader" to whom we entrust the responsibility for which the people are incompetent and the authority to exercise which they are not capable and still to believe we are democratic. That is to accept fascism as more adequate than democracy.

We shall have to rethink our democratic ideal in the light of history and in relation to basic principles before we may hope to see restoration and resurgence of democratic government in the world. We Christians have been attributing to Jesus Christ the foundation principle of democracy, and claiming that through democracy alone can the Christian social ideal find realization. Yet in the United States we have insistently demanded that political democracy be wholly separated from religious democracy, that the institutions of religion and of civil government be kept wholly apart.

We need to think heroically through the defects, weaknesses and limitations of democracy which account for its inadequacy and for its extensive breakdown. We need to face realistically the question whether it can be made workable with men as they are.

Then Christian thinkers must go further. We must frankly face the fact that the Old Testament and the Hebrew national life, which we claim as a definite part of our Christian heritage and foundation, is theocratic in its government concept, and that the theocracy is there administered through a combination of autocracy and hierarchy. This combination never for any extended period was completely adjusted and lacked much of being harmoniously coordinated. And the prophet stood always somewhat apart from both king and priest and asserted his, the highest, mediate authority of God with a firm independence of and superiority to both the state and the church, and often found himself made the enemy of both.

We must go on and recognize the New Testament message cast characteristically in the vocabulary of the Kingdom of God. Out of this and under the influence of the political environment of Christian history the theology of the church has been theocratic in terms of autocracy and has never on the human side been generally adjusted to the central principle of democracy.

The outcome has been that, while working politically and socially with the concept of democracy, we have con-

tinued to think theologically in the terms of autocracy. That is, we have never wrought out any synthesis of the essential and inevitable religious principle of theocracy and the obviously true and necessary social concept of democracy; nor made any comprehensively effective adjustment between them. We have pressed the democratic principle as far as it can go without coming to terms with the theocratic principle; and we have done all we can do religiously with the theocratic principle until we are willing to take it out of the realm of the abstract, the artificial and the future realizations of another world or age, and interpret and apply it in working realism in the socio-political order of this present age. Baptists have emphasized the theocratic principle so far as the individual is concerned and in its local ecclesiastical implication, but have rigorously limited it to these applications.

The trouble with our democracy is in our democrats. It is we human beings, specifically for the United States it is we Americans, who have made our democratic practice belie our democratic principle and issue in the break-down. Obviously then, we must have a new set of human beings to construct a working democracy.

Here is where our theocracy has to come in, to save us and to save the day for us. We must accept God as 'contemporary' and working in and for us now. Only as a citizen submits to the sovereignty of God in his life is he fit or able to function as a unit in any governed-governing group. Apart from submission to the law and the love of God men are unwilling and incapable of associating together in democracy. We must accept the Divine Father and his law of love; or we must muddle and fail under varying forms and measures of human lordship and control; or we must suffer and struggle in confusion and disorder. Theocracy is the absolute pre-condition of any workable democracy.

Must we wait on so slow a process? Wait for men to be reborn, to make religion the law of all relations? Well, we

have tried thousands of years of human construction of society without submitting ourselves to the reign of God; we have tried some two hundred years of democracy not based in any genuine theocracy. What seems to many a hopelessly slow process is in truth the only process. Unless we will learn to live under God we shall not live well together. "Except Jehovah build the house they labor in vain that build it." Apart from righteousness there is no peace among men; apart from God there is no righteousness. Our prayer for a good order must begin "Let thy name be hallowed, thy kingdom come, thy will be done, on earth as in heaven."

Is There Danger In Taking Jesus Too Seriously?

Some there be who seem terrified at the thought of taking Jesus seriously for this life, in all its relations and all its aspects. There seems a strange unwillingness even to tolerate any practical effort to implement the law of love with a social theory and structure that would make it workable in social life. Some even insist that Jesus did not and does not plan or even desire to save society, or to have his followers promote a social order in which men might share the physical as well as the spiritual gifts of God to his children. It strikes one as very strange when the saying of Jesus about having the poor always with us is construed to mean that it is his will that there shall always be a class of helpless needy. "How dwelleth the love of God in that man?"

Certainly Jesus was no political revolutionist. Kagawa is eminently right in reiterating that. Jesus resisted all efforts of his followers to induce him to head a political revolution, to set up a new, true social order; but that is a long way from saying that he did not intend his teaching

and the regenerating power of his Holy Spirit to produce a new social order. We ought not to overlook that the subject of all the Lord's teaching, prayer and planning was "the Kingdom of heaven"—not heaven, but the Kingdom of heaven. It is strange how much of our preaching uses that supreme phrase of Jesus, "the Kingdom of heaven," as if it were no phrase at all, but simply the one word "heaven." "Children how hard it is to enter into the Kingdom of heaven." "Aye, there's the rub." We are all willing enough to enter into heaven when we must go out of the earth. But to get us to go into the Kingdom of heaven on earth, even when he offers himself as its door, is hard indeed. Or is it just because he is himself the door that we are unwilling to go in? For, is he not the door just when he is accepting crucifixion by men who 'will not have this man to reign over us'? Are we afraid of being too Christian? Can we imagine Jesus saying: "I am for the *status quo?*" Is not his ever repeating word: "Behold, I make all things new"? The church cannot fulfill its function for society if it identifies its creed with any specific social theory or its task with any current revolution; but has it no word for the principles of society or for the values that must be saved and served by the social structure?

Book Reviews

I. BIBLICAL AND MISSIONARY

The Bible a Missionary Book. 144 pp. **Taking Christ Seriously.** 126 pp. Both by J. B. Lawrence, Executive Secretary-Treasurer, Home Mission Board, Southern Baptist Convention. Published by the Board at Atlanta, Ga. 1936. Price 60 and 40 cents.

The first of these two study books is filled with an amazing amount of material, condensed and arranged with great completeness of analysis and order. It must represent the results of Dr. Lawrence's studies in the Bible, Theology and Missions through his life thus far. He has undertaken to cover the entire Bible section by section and book by book and to bring out the central and special missionary teaching or implication of each, setting them all in the framework of the missionary purpose of God in giving the revelations. This approach has not been undertaken before on any such scale.

The theological aspects, which are very prominent, follow the well established and generally accepted doctrines of Southern Baptists but they are vitalized and made thrilling with significance by putting them in relation to the age long purpose and plan of God and the missionary program of Jesus Christ. Thoughtful study of this book—and it will require and reward thoughtful study—will enrich all students.

The second work is designated also *Home Missions in Principle, Practice and Program.*

It proceeds from the base of the universal commission and in its five chapters gives full, carefully outlined presentation of the three topics announced in the secondary title. It is done splendidly and should be used very widely. If there is any important defect it is that the emphasis of

the discussion is lateral without being strongly vertical. It emphasizes thoroughness in extension and largely takes for granted the 'taking Christ seriously' in his meaning for our complete individual and corporate life. This defect is only relative and negative, by no means affirmative.

W. O. Carver

The Bible in Our Day. A Symposium. Oxford University Press, New York City. 184 pages. $1.00.

This volume is being published for the American Bible Society in commemoration of the 400 years of the printed English Bible. In appreciative recognition of the notable achievement of Miles Coverdale the whole Christian world has just paused to do him honor as the responsible author and publisher of the first complete English Bible to issue from the printing press (1535). That was less than a century after the invention of the printing press, but since 1450 it is estimated that 950,000,000 Bibles, or portions of the Bible, have been printed and distributed in 972 languages and dialects. Consequently, to-day practically every nation and tribe may hear, read and study the wondrous things of God in their own speech. Of equal importance is the fact that wherever the Bible is introduced it immediately finds itself at home.

It is accepted that the greatest single factor in the development of life among English speaking people has been the Bible. Its unique position in the life of our forefathers has been attended by unique results. The whole of our culture, political, social and religious history has been profoundly influenced by the English Bible. It is indeed our great heritage. To cherish the Bible to-day is to show in part an appreciation of the heroic struggles of the pioneers in English Bible translation who sought to make the Word of God available to their generations. But that same pro-

cess is going on now. For it is always the desire of consecrated scholarship to present the Bible to the people in versions expressing the original meaning of the Scriptures as accurately as possible.

Now the story set forth in this Symposium by men of highest honor in our midst, is fascinating, challenging and romantic. The several aspects of English Bible development are described in charming manner. But the field is also enlarged to include such topics as *Searching the Scriptures, One Book For All the People, Life in the Light of the Bible, Rejoicing in Hope, For Such An Age as This,* and *Across the Barriers of Language.* The reader will follow these various lines of thought with keenest interest and great profit. The significant place of the great Book in the world to-day is not only announced but the reasons for its pre-eminence are given. Students of the Bible should be thoroughly conversant with these reasons and with the Book on which they are centered. It is hoped that this conspicuous service on the part of the American Bible Society will be most enthusiastically recognized by all teachers and ministers of the Word and that this book will have the large circulation it deserves.

J. McKee Adams

Studies In the Gospel According to Matthew. By E. Schuyler English, Managing Editor of "Revelation." Fleming H. Revell Co., New York. 1935. Price $1.75. Pp. 226.

"These notes were first prepared as a series on the International Sunday School Lessons appearing in the columns of *Revelation,* and have since been revised and published in book form at the request of some who have found them helpful" (Author's Preface, p.11). The author interprets and presents the record of Christ's life and teaching found in the first gospel from the *dispensational* point

of view. He holds, in common with others, that there are seven dispensations; he deals particularly with the last three—The Age of Law, The Age of Grace, and The Age of the Kingdom. He distinguishes from one another "The Kingdom (lit., 'the heavens') which John the Baptist preached," "the Kingdom of the heavens' of the thirteenth chapter," and "'the Kingdom of God' when Christ, having put all His enemies under His feet shall have delivered up the Kingdom to God the Father."

In his exposition of the Sermon on the Mount the author is not consistent, but a quotation will give his position on the Sermon as a whole: "In our study of this portion of God's Word, let us remember that 'The Sermon on the Mount' is the manifesto of the constitution of the Kingdom of the heavens, which is to come upon the earth in the millennial reign of the Lord Jesus, and which shall be delivered up by the Son 'to God, even the Father'." The model prayer (Matt. 6:9:13) "is *not* a prayer for the age." "Christians can *never* pray, 'Forgive us our debts, as we forgive our debtors'."

The whole of the book of Matthew has been made to fit into a dispensational scheme. W. Hersey Davis

Toward A Christian America. By Herman N. Morse. Council of Women for Home Missions and Missionary Education Movement, New York, 1935. 207 pages.

Dr. Hermann N. Morse, secretary of the Board of National Missions (Presbyterian) since 1912, specialist in rural surveys and general research in the field of Home Missions, writes this book out of a background of long study and extensive travel in America. It is, in brief, a record of the past contribution, a statement of the present task, and a prophecy of the future possibility, of the Home Missions enterprise. The following chapter titles give some indica-

tion of the range covered: "Home Missions Comes of Age;" "Home Missions Takes Stock of the Present;" "Evangelism—The Need;" "Home Missions and Social Welfare;" "The Promise and Its Fulfillment." These are but random selections from a total of ten chapters. The book constitutes a powerful testimonial to the contribution of Home Missions toward the building of our nation, and a vigorous vindication of the right of Home Missions to continue to exist and to fulfill its function. H. C. GOERNER

God Has A Purpose. An outline of the History of Missions and of Missionary Method. By Ruth Rouse. Student Christian Movement Press. 1935. Paper, 49 pages. One shilling.

This brief sketch of the development of missionary movements, motives, and methods is written with a view to pointing out the providential guidance of the God of history. Choice missionary incidents, freely interspersed, make interesting reading of the author's attempt to show the working out of a plan of God for the life of the world. A list of questions for discussion and a select bibliography make the book readily usable as a basis of study for groups of young people. It is purposely adapted to the use of Student Volunteer groups. H. C. GOERNER

Great Chapters of the Bible. By G. Campbell Morgan, D.D. Fleming H. Revell Co., New York. 1935. Price $2.50. Pp. 379.

This book contains forty-nine chapters or sections. The selection of the first forty-five was made by hundreds of Bible students of the Westminster Friday Night Bible School, by lists sent in of Twelve Great chapters; these lists were sorted, and the chapters receiving the highest number

of votes were selected. "In the selection the whole of the Literature was traversed from the first chapter in the Bible to the last." "The last four were also among those selected in this way, but did not rank with the others as to votes cast for them. They were added to complete a Session of the School."

To those who are familiar with Dr. Morgan's expository writings it is enough to say that this work is characteristic of the excellencies of his former works. In the sections from the New Testament there is much repetition of his expositions in earlier books, but there is also fresh presentation clear and forceful. The manner of presentation was determined by the needs of men and women of the present day. Many will find a wealth of sermonic material in this volume

W. Hersey Davis

Thinking Straight About the Bible. By J. B. Tidwell, M.A., D.D., LL.D. Broadman Press, Nashville, Tenn. 152 pages. $1.25.

In the author's Foreword we have the following suggestive statement: "It is important that we think straight on all great questions of truth and action. It is particularly important that we shall think straight with reference to our religion. And since the Bible is the source book of the Christian religion, everything depends upon whether we are able to think clearly about its teachings. In this connection, everything will depend upon our attitude toward the Bible. What we think of it will color all our applications of it to life." That is well and truly said. Furthermore, the author is much in earnest as to the method of his approach to the subjects involved and quite positive as to his own convictions, as he should be. Through experiences of many years in teaching the Bible Dr. Tidwell has come to close grips with numerous inquiries and inquirers and has sought to be of service particularly to the hun-

dreds of students who have sat at his feet or have followed him through the medium of the printed page. And the author has been a blessing to thousands. In this book he brings together some of his best thought. The work will readily commend itself to a large constituency. It will be of special help to young students who are seeking light on many problems connected with Bible study. Here they will find wise counsel and great help.

J. McKee Adams

A Synopsis of the First Three Gospels. By Albert Huck. Ninth Edition, A Complete Revision of Earlier Editions by Hans Lietzmann, Professor of Church History in the University of Berlin. English Edition. Prepared in conjunction with the above by Frank Leslie Cross, Oxford University Lecturer in the Philosophy of Religion. J. C. B. Mohr (Paul Siebeck). Tübingen, 1936. Pp. 213.

English students of the Synoptic Gospels will welcome this edition of Huck's *Synopsis*. The plan of this Synopsis is that each of the three Gospels is printed continuously word for word in its proper column and in unaltered order, and the corresponding parallel passages are repeated as many times as is demanded by the plan. The parallels from the Fourth Gospel, which had been in former editions placed in an Appendix, are indicated by a reference inserted in a small square frame in the text. A good, brief *apparatus criticus* is provided at the bottom of the page.

W. Hersey Davis

II. HOMILETICAL AND HISTORICAL

The Origin of Religion. By Samuel M. Zwemer, Professor of the History of Religion and Christian Missions at Princeton Theological Seminary. Cokesbury Press, Nashville, Tenn. 1935. 256 pages. $2.00.

"Based on the Smyth Lectures delivered at Columbia Theological Seminary, Decatur, Georgia, 1935," this small volume marks a departure in the modern interpretation of the History of Religion in our country, so far as the handbooks go. It breaks definitely with the evolutionary interpretations which have been taken as affording the guiding principle in such interpretation. The work is "dedicated by permission to P. Wilhelm Schmidt, S. V. D. . . . whose great work on 'The Origin of the Idea of God' will ever remain a monument of erudition and suggestive thought," a work which was greeted with approval in our pages four years ago. While Professor Zwemer makes free use of Schmidt, he draws on a wide range of authorities in his field and gives us a fine "classified selected Bibliography." Almost every page is marked with document citations including the most able and universally recognized authorities. "The argument . . . is based not primarily on the Scriptures nor on any dogmatic preconceptions, but on the historical method of investigation." For "the use of the historic method in anthropology has compelled many to restate their findings on the origin of religion, and the result is more in accord with Scriptures." Hence "we can only conclude that the history of religion has been one of decline and degeneration, rather than of evolution and unbroken ascent." This is going quite too far, in the judgment of this reviewer. What his studies have seemed to disclose is an agelong conflict between animistic and polytheistic ideas, superstitions and practices on the one hand and the

monotheistic principle and experience, on the other hand. One finds both ascent and descent, both progress in the recognition and worship of "High Gods" and also "decline and degeneration" with all varieties of what have been regarded as "primitive" superstitions and practices in response to the ever present 'feeling after God.' It is in this interaction of two tendencies that one finds the way of advance in the history of religion. Monotheism is supported by prophets basing their work on mystic revelation or insight while the priests voiced and manipulated the religious impulses and ideas of the people.

Dr. Zwemer has given to the students of our generation a noble presentation of the too much neglected aspect in this field, and has supported his "argument" with learning and scholarship that no one can ignore. He summarizes for us "the argument of the lectures":

"(I) The history of the history of religion reveals two theories, the one theistic, the other anti-theistic and these are in conflict. It is important, therefore, for all who believe in God and his revelation not to omit the Bible as a source-book in the study of origins.

"(II) The origin of the idea of God is not by any process of evolution, but by instinct or by an objective-subjective revelation.

"(III) The evidence for primitive monotheism is found, not only in every area of primitive culture, but also in the earlier forms of the great ethmic religions.

"(IV) The widespread creation-myths . . all point to a common tradition regarding man's Creation and Fall, strangely parallel to the Scriptures.

"(V) Prayer and sacrifice are . . . of such antiquity and universality that their significance and persistence point to a common origin, namely, in man's desire to restore a lost communion and propitiate God.

"(VI) The origin of fire is mysterious and it is everywhere associated with religion and sacrifice . . . a symbol

of deity, an object of worship, or a method of communion, (indicating) a common primitive tradition.

"(VII) (Various items) witness to the early sanctity of marriage and its monogamous character over against the evolutionary theory of early promiscuity . . . explained only on the basis of a primitive revelation.

"(VIII) Finally, belief in the immortality of the soul is universal . . . proof of primitive revelation."

That there is too much dependence on the idea of *a specific* primitive revelation may well be. The fact and force of revelation, primitive and continuous are not rationally escapable and they call for use and response to the supreme channel of Revelation.

W. O. Carver

Johann Gerhard Oncken Und Die Anfange Des Deutschen Baptismus. By Lic. Dr. Hans Luckey. Verlag von J. G. Oncken Nachf., Kassel, Germany. 1934. 321 pages. Price 5 marks.

Professor Barnas Sears of Hamilton, N. Y., while a student in Germany, baptized Oncken in the Elbe at Hamburg, April 22, 1834. No other baptism in recent times has meant quite as much for our work as this one. Then, so far as we know, there were no Baptists in the modern sense of the word on the Continent of Europe. Now there are, if Russia be included, in round figures about 1,300,000. The greater part of this growth in one hundred years is due to the impulse given by Oncken. It was fitting that the Baptists of Germany and of the world should celebrate the hundredth anniversary of this baptism.

Until Dr. Luckey's biography appeared, there was no good critical biography of Oncken although the principal facts in his life were known. There were some biographies in German which are now out of print. There was also a popular biography by J. H. Cooke published by Partridge

in London in 1908. This new biography appeared just before the Oncken celebration began.

Dr. Luckey is well qualified to write on Oncken. While serving as a pastor in Berlin, he was able to pursue studies in the University which led to the degree of doctor of philosophy in the philosophical department (which includes everything not classed under the head of medicine, law, or theology) and the degree of licentiate in the theological department. He is familiar with the best German methods of research. He is now a professor in our theological seminary in Hamburg. He has had access to the archives of Hamburg and he has made good use of them. He has gone over the ground in Great Britain where Oncken lived as a young man and studied the influences that helped to shape his character. By interviews and correspondence he has collected a great mass of material bearing on the life and times of the founder of the Baptist movement in Germany. His researches have cleared away certain legends which had grown up and has brought out things unknown before. And he has gone deeper into that which was already known.

Dr. Luckey proves that Oncken was an illegitimate child. The older biographies said his father was driven away from home by the French who were in Germany during Napoleon's time. But the French had not yet arrived. The father disappeared before the child was born. The connection between Oncken and the Haldanes is traced. It is also shown that there were people in Hamburg and North Germany (such as von Bülow and von Lücken) who practiced immersion and the reasons why these men failed where Oncken succeeded are given. The story of Oncken's difficulties with the authorities and of his inprisonments is told and the various documents are cited. There is a good chapter on Oncken's spiritual worlds which undertakes to show the sources from which Oncken drew his doctrines and nourished his spiritual life. Oncken was a Calvinist and was much influenced by the covenant theology of Cocceius. He read the writings and sang the hymns of the

Pietists. There is also a good chapter on the organization of the Baptist Union. Due credit is given for the aid which American Baptists extended to Oncken.

Dr. Luckey also touches on the weakness of Oncken's character. He was loathe to let go and put responsibility on others even when he was too old and feeble to take the lead as he had at the beginning. Oncken did not get along well in his old age with some of his collaborers. But these were mere spots on the sun. Even when the full story of his misunderstandings with his brethren is told, there is enough left to make Oncken one of the greatest figures in Baptist history.

All who wish to study the life and times of Oncken will have to consult this book. There should be an English book about Oncken based on Dr. Luckey's work which would take account of certain material in English which has not yet been carefully studied. And perhaps a little more emphasis should be placed on the missionary activity of Oncken.

W. O. Lewis

Roger Williams, Prophet and Pioneer of Soul-Liberty. By Arthur B. Strickland. Judson Press. 152 pages. Price $1.00.

This book is not "just off the press." It has been published for some years, but the reviewer, for some reason, had not seen the book until lately, through the courtesy of the American Baptist Publication Society, he came into possession of it. To start to read it is to finish reading it, and to return to it again and again. One has read many of the larger works on Roger Williams, but says without hesitancy that in many respects this is the best of them all.

It is not a large book, and a good reader can read it entirely, in a single evening—if he be an intelligent reader, he *will* go on to the end if it takes all night! The author brings to his task not only a large sympathy and the essen-

tial, original sources, but also a rare charm in presentation. The author "has aimed not so much to phrase appreciation of his hero anew as to enable his readers to see the apostle of soul-liberty more clearly for themselves;" this he has done in master fashion. The little book is not only rich in illustrative material, but abuntly so in reproduction of the documents from the pen of Williams.

All that is needed for a clear picture and a true view of really "the first American," can be found in this book. Doubtless there are hosts of others, like the reviewer, who haven't read this remarkable biogrophy; by all means procure it, read it, ponder it, and keep it at hand for ready reference concerning one of the most interesting men and periods in American history. F. M. POWELL

With Honor. By Charles H. Heimsath.
Religion and Life. By Raymond Calkins.
Born for Victory. By Albert Buckner Coe.
Our Common Loyalty. By Philemon F. Stinges.
Published by Harper and Brothers.

The "Harpers Monthly Pulpit" continues to offer the public worthwhile sermons. In this quarter (volumes 40-43) we have the preaching of two older men, Drs. Calkins and Sturges, and two younger men, but there is neither senility nor immaturity. One cannot fail to notice a difference in approach and method. Mr. Heimsath shows skill in extracting a principle quite apart from the biblical background. Almost invariably also he announces the divisions of his sermon at the end of his introduction. Dr. Calkins makes a wide use of biblical material and speaks much of Christ in his relation to life throughout the ten sermons. Dr. Coe makes large use of contemporary literature, both prose and poetry, making acknowledgement of the use of some twenty-five different works. Dr. Sturges also leans

upon the contextual background of his texts, and includes two series of sermons in his work. This variety of method which this "Monthly Pulpit" brings to the attention of its readers is of great value, and ought to commend the series to a large number of preachers. In addition to variety one finds in these volumes, with a few inevitable exceptions, sermons of genuine value, and throughout a use of the facts and affairs and personalities of our modern world in telling illustration.

J. B. WEATHERSPOON

Universal Messages. By R. C. Campbell. Published by the Broadman Press. Price $1.00.

The Man Who Said He Would. By W. E. Biederwolf. Published by Wm. B. Eerdmans Publishing Co. Price $1.00.

Precious Things of the Bible. By Otto C. Seymour. Published by Revell Co. Price $1.50.

The Gospel of Salvation. By Peter Van Dyke. Published by the Zondervan Publishing House. Price $1.00.

Toward the Sunrising. By B. H. Breene. Published by the Cokesbury Press. Price $1.50.

Each of these volumes is worthy of a separate review, for each has its own individual style and peculiar worth. Three of them, "Universal Messages," "Precious Things of the Bible," and "Toward the Sunrising," are in the form of series, having been tried out, no doubt, in the authors' own pulpits. For example we note in the first named book such subjects as "A Unwise Message," "A Universal Book," "A Universal Institution, etc.; in the second "The Precious Word," "The Precious Life," "The Precious Seed, etc.; and in the third, "The Sunset of an Old Faith," "The Glory of the Sunrise," "The Sunset of Selfishness," "Victory at Sunrise," and so on in seven pairs of sermons. The volumes by Drs. Biederwolf and Van Dyk are warmly evangelical, and represent the fine work of truly evangelistic preachers.

J. B. WEATHERSPOON

Jewels of Promise. A volume of Broadman Sermons. By Dr. W. M. Seay. Broadman Press. 1936. 151 pages. Price $1.00.

Here are eighteen Jewels of Promise, *and,* fulfillment. Each of these sermons is a gem; each possesses not only a message of comfort and courage, but each is rich in literary charm and instructive illustration.

Dr. Seay is a princely preacher, a progressive scholar, an effective teacher, a sympathetic pastor, a denominational leader and best of all, a great soul, a Christian gentleman and "Brother Beloved." The deft hand of a master saint is evident in every line of these eighteen sermons. One's eyes are moist and in turn one laughs, rejoices, resolves and, all in all, "thanks God and takes courage" as one reads from first to last.

The "Dedication" is to his charming wife who has meant so much to him and to the great congregations in this and other states to whom he and she have ministered. Dr. Seay is now pastor of the great old First Church, Anderson, S. C., where for many years he has had as everywhere else he has been, a ministry that grew and kept on growing in power, grace and effectiveness.

F. M. Powell

Draw Near With Faith. By S. S. Drury. Harper and Bros. 1935. 163 pages. Price $1.25.

This book consists of "twelve intimate discussions of the meaning of Holy Communion, stressing the practice of devout personal religion in our modern life." It is the attempt of a devout Anglican to answer the question: "What is the Holy Communion," or to set forth the doctrine in a fresh way, and at the same time, to present a sincere appeal to those who neglect or repudiate the Lord's table.

The book is not easy reading, but is devotional from first to last. Many of the terms used are medieval—the

term "Holy" appears so often that one is almost "wholly" disgusted. But, if one will stay with the author, one will discover a spiritual insight into and right approach to the Table of the Lord that is greatly needed by all Christians. In spite of the terms used, the author sets forth a much more nearly scriptural "Communion" and a much less "Sacramental" observance than do many of the freer denominations. One makes the discovery soon that this is not a controversy on ecclesiology, but a devotional, historical presentation of a great Christian ordinance that has vast, undiscovered possibilities for the average church member. This book will bear and richly repay restudy in the light of God's Word and Christian History.

F. M. Powell

Christ For Every Crisis. By Walter A. Maier. The Concordia Press, St. Louis, 1935. 174 pages. Price $1.00.

The "First Lutheran Radio Hour" was in June 1931. It met with such acclaim and response that despite the financial stringency of the depression, the Pastor's Conference of Detroit and other consecrated Lutherans all over the land, sponsored the "Second Radio Hour"—a national hookup—with Dr. Maier as the speaker.

Dr. Maier is Professor of Semetics and Old Testament in the Concordia Theological Seminary, an author of note, and a captivating preacher and speaker. He has kept young by his intimate and official touch with Walther League—Lutheran young people—and is in constant demand as an inspirational speaker for all sorts of religious gatherings.

These sixteen radio addresses are short, pungent and thoroughly evangelical. The warm heart of the speaker is manifest along with the grasp and the charm of this young scholarly preacher-teacher. In response to almost national

request these addresses have been put into book form and thus made available to a wider public. They are gripping and encouraging to every Christian in this day of spiritual confusion.

F. M. Powell

The Great Evangel. By Lynn Harold Hough. Published by the Cokesbury Press. Price $1.50.

"There is no spot in which a human being finds himself from which there is not a straight road to the city of God." With this thought Dr. Hough comes to his discussion of the Great Evangel, which he presents as the evangel which (1) convinces the mind, (2) masters the conscience, (3) wins the heart, and (4) speaks to the whole life. True evangelism, instead of evading mental problems, is "intelligence on fire;" by mastering the conscience it becomes "greatest social force in all the world;" by bringing lawless emotion under the dominion of high desire it kindles an undying blaze of creative and vital energy; and so it sends men forth into the whole world of life to live in the principles and spirit of Christ.

Such, says Dr. Hough is the gospel we must believe and preach to-day. On almost every page of this beautifully written book one finds sentences that clamor for quotation. For sheer pleasure and the thrill of its challenge this reviewer read it twice over, and more. It will be an inspiration to any preacher.

J. B. Weatherspoon

III. THEOLOGICAL AND PHILOSOPHICAL

The Relevance of the Church. By F. R. Barry, M.A., D.S.O., Canon of Westminister and Rector of St. John's, Smith Square, Chaplain to the King. New York. 1936. Charles Scribner's Sons. XIX+ 235 pp. $2.50.

Dr. Barry is well known from several volumes for his bold, modern and wide-reaching interpretation of Christianity in the present world setting. His *Relevance of Christianity,* 1931, left an unfilled place for the topic of this volume, and it breaks off with promise of yet another.

The church here presented is not conceived in terms of any narrow and formal ecclesiasticism or even of any too definite ecclesiology. It is rather of Christianity as an organism inclusive of all Christian brotherhood and experience that he writes in the six chapters: The Christian Opportunity; The Church in the New Age; The Majesty of God; The Renaissance of Worship; The New Christian Morality; The Fulfilment of the Church. This precipitation of the author's meditations and reflections was occasioned by an invitation to make a course of lectures—"The Moorehouse Lectures" in Melbourne, in November, 1934, in connection with the centenary celebration of British occupation of Australia. The discussions are rich in thought, fascinating in style and quite modern enough to stimulate a live reader's reactions page by page.

I think we may say they are almost ecumenically Christian and broadly human, in spite of being dominated by that fine cultured air of British and Church of England finality with which we are acquainted. They are much more broadly sympathetic and comprehensive than one would expect from the tone of the "Introduction." He has a fine optimism for the world's future under Christianity's influence and lead, but it is no easy optimism. His hope is,

in this Introduction, frankly grounded in British leadership and in the Episcopal Church of England. "The leadership of Europe is still ours. Yet without some ultimate conviction we shall be but blind guides leading blind men. We can take our true place in Europe only if we can stand forth as a Christian nation." With the 'centers of gravity shifting to the Pacific basin' he looks to "the Australian people as the chief Christian power of the Pacific. It is not too much to say that the whole future depends on the depth, reality and effectiveness of our English-speaking Christianity," "In the bankruptcy of secular leadership," he thinks these British are both "willing" and "eager, to accept a strong lead from their Church. It need give but a few generous gestures, and the people of England will be with it. But if Anglicanism fails the world now, it is no other form of Christianity which will win its allegiance, but paganism."

The discussions are not so bigoted, by any means, as these words suggest and are nowhere snobbish. "Anglicanism" is taken by Barry in no narrow sense. Even so, we are not bound by his too sectarian conviction, but may pit against it our own, hoping that we may all come along toward "the simplicity that is in Christ."

W. O. Carver

Reclaim Those Unitarian Wastes. By Gerrit Verkuyl, M.A., Princeton, Ph.D., Leipsig. Zondervan Publishing House, Grand Rapids, Mich. 158 pages. Price $1.00. 1935.

Dr. Verkuyl is national field representative for leadership training, Presbyterian Board of Christian Education. His concern is to bring out into the open the weaknesses and the dangers of the view that denies the deity of Christ. His chapter on The Unitarian Story gives a fair sketch of the history of this reaction to the Christian Gospel. Fol-

lowing that he gives an analysis of Unitarian Negations. The unitarian position is essentially destructive; there is very little that is constructive in the realm of personal religion. It knows nothing of evangelism, missions, stewardship of grace, or the cultivation of a life of spiritual fellowship with God. By spreading a doctrinal miasma it transforms Christian zeal for the promotion of the Kingdom of Christ into a meaningless humanism. It transforms fruit groves into a desert.

Many of us assume that the menace of unitarianism is not one for our individual concern. But it may be that it is undermining the faith of some of our choicest young people. The pastor's problem is to know how and when to meet the danger and guide these lives into a fruitful experience in the service of Christ the Saviour of the world. This book will help the pastor and teacher to render that service.

H. W. Tribble

Contemporary Christian Thought. By Charles S. Macfarland. Fleming H. Revell Company, New York. 196 pages. Price $1.50. 1936.

Any survey of contemporary literature is worth considering, but those of us who have read other books by Charles S. Macfarland are prepared to say that when he makes the survey it has more than ordinary worth. With books coming from the press so rapidly and with such a large number of very valuable books, and perhaps an equally large number of relatively valueless volumes, and still larger number of books that may be classified as of mediocre quality, and with all of us living on such crowded schedules with all too little time for reading, a digest of the books of the preceding year may be especially helpful. In the foreword Dr. Macfarland indicates that he read about two hundred books during 1935. He evidently is able to make more time for reading than a great host of pastors

find it possible for them to do. Often men are forced to content themselves with staying a year or two behind the tide of current literature. If one attempts to stay up with the tide, reading all of the latest books within a month or two after their appearance, he must of necessity read many that he will not value as worth treasuring and rereading. But after a book has been in print a year one has many ways of judging its value before he purchases it. One of those ways is to read the reviews of it. In this book the author has brought together in classified form some of the reviews that he has published during the year of books that came from the press in 1935. The first section deals with contemporary theology. I was particularly interested in that. His analysis of the books is discriminating and clear, and his evaluation in the main is fair. Other sections present reviews of books dealing with New Testament revelation, human salvation, religion and modern psychology, the church, studies in Christian history, humanism, and Christian unity.

H. W. Tribble

The Christian Faith in the Modern World. By J. Gresham Machen. The MacMillan Co., New York. 243 pages. Price $2.00. 1936.

Here is a volume of radio addresses delivered during 1935 by the well-known professor of New Testament in Westminster Theological Seminary. The book must be taken as a popular expression of the author's belief, and not as a theological treatise. In simple language, with much repetition and slow development of thought, such themes are presented as the meaning of God, revelation, verbal inspiration, the deity of Christ, the resurrection of Christ, and other kindred themes. As may be expected the author is sufficiently conservative in his views and dogmatic in his presentation of them. One can well imagine that they were interesting and helpful as radio addresses, but they are too

elementary in their conception and too loosely connected in their presentation to constitute a volume that will make a serious appeal to thoughtful students.

H. W. Tribble

The Fatherhood of God. By W. B. Selbie, D.D. Charles Scribner's Sons, New York. 220 pages. Price $2.00. 1936.

In the midst of the swelling tide of books dealing with the doctrine of God one rejoices to find a volume that presents a connected and thorough study of the Christian conception of God as Father. Dr. Selbie points out that this is a distinctively Christian conception. He indicates in the second chapter that the idea of God is universal, and that in some of the religions of the world there may be found implications and suggestions that point to the view that God is our Father, but it is always at best only a suggestion. It is a far leap from the understanding of God that one derives from a study of these religions to the revelation of our heavenly Father through Jesus Christ. The Old Testament begins the revelation of the fatherhood of God, but even there it is but a dim apprehension of him. The life of the Son of God as Son of man was necessary before the fatherhood of God could become the basal conception in our theology. Because we know Jesus Christ as Saviour and Lord we know God as Father.

Then Dr. Selbie traces the conception of the fatherhood of God through the history of Christian doctrine. When this central conception has been shifted from its dominant position to a place that is subordinate to other views, the theology as a whole has suffered. If such a view of God was essential to the revelation that Jesus Christ came to give, then it follows that no statement of Christian theology is adequate that fails to keep it at the center of the entire view. And one may go on to say that the idea of the fa-

therhood of God cannot be adequately grasped as the part of an abstract view. The filial relationship must be experienced if the fatherhood of God is to be appreciated. If it is true that we cannot experience the divine forgiveness of our sins until we forgive those who sin against us, it is equally true that we cannot comprehend and appreciate the fatherhood of God until we become his sons in spiritual and moral kinship. That brings theology out of the abstract into the real. We cannot be content with theorizing with his relation to the universe as that of father to his family, but we must come to him as his children, love him and serve him in filial devotion, and then go forth to live for him in the world in filial service.

This is indeed a stimulating book. The publishers have done well to include it in their series of Studies in Theology.

H. W. Tribble

The Christian Idea of God. By H. Maldwyn Hughes, M.A., D.D. Charles Scribner's Sons, New York. 222 pages. Price $2.00. 1936.

The publishers are to be thanked for renewing the series of studies in theology. Men of recognized ability are asked to write upon central themes in our present day efforts to interpret Christian doctrines. The result in the case of each of the two volumes of the series that I am reviewing in this issue is a worthy book published in a small size volume and offered for sale at a reasonable price.

Dr. Hughes has given us in this volume a clear analysis of the Christian doctrine of God as held by Christian interpreters since the first century. In other words it is a study in historical and systematic theology, rather than in biblical theology. To make such a statement is not to question its worth in any sense, but to indicate the field of its investigation. Indeed the first chapter presents a survey of the biblical idea of God, and the teaching of Jesus about God,

but from that point on the treatment is in the field that I have indicated. The author is discriminating in his statements, and in the main he is well-informed and fair in his treatment. For example, his comparative study of Otto, Barth, and Brunner is indeed helpful. It is to be regretted that he did not take account of the second edition of the first volume of Barth's Dogmatik published in 1932. His interpretation of Barth is based almost altogether upon the English translation of his Roemerbrief and his The Word of God and the Word of Man. There is one quotation from the first edition of volume one of the Dogmatik, but there are several places in which use of the second edition would have helped considerably toward a clear understanding of what Barth believes about God. This may be a minor criticism, for the author may insist that we must judge Barth by his published statements, and not merely by his last book. I think, however, that it is a criticism that the student of the dialectical theology may well keep in mind. The author has rendered a valuable service in tracing back to earlier origin certain aspects of the doctrine of the "Wholly Other," as held by Otto and Barth. For example, his very brief statement concerning Barth's use of Luther's idea of the Deus Absconditus will prove quite helpful in the effort to understand the doctrine according to Barth.

Preachers and Christian workers generally would do well to make this volume a subject of careful study. While the bibliography at the end is all too brief, nevertheless the volume as a whole may well be used as a guide to further study in the field covered.

H. W. Tribble

A Way To Life. By Ernest Fremont Tittle. Henry Holt and Company, New York. 1935. 183 pp. $1.75.

"This book is an attempt to find a way to life both for the individual and for society. Convinced that faith in man and his future is finally dependent on faith in God, the

author undertakes to develop an idea of God in keeping at once with scientific truth and with prophetic insight, which may support the individual in his private experience of life and at the same time provide inspiration and guidance for social actions. Pointing out the fact that self-transcendence through heroic devotion to the good of mankind is essential to the highest development of the individual, he then considers the direction social action should take and the means it must employ if it is to be radically and permanently effective. The discussion ends with a plea for a Christian internationale which shall include all in any nation, of any race, who are fully convinced that there is no way out of the world's misery save that which has been lighted up by Christ's vision and spirit."

The publisher's advertisement is, so far as it goes, a very satisfying description. The material was used in 1934 in lectures in the Pacific School of Religion, Grinnell College and Auburn Theological Seminary, and in 1935 in the Ayer Lectures in Colgate-Rochester Divinity School. This is proof of the timeliness and value of the work. It is presented in form easily grasped, although the appeal is primarily to the "cultured" class. The description quoted shows where the emphasis lies. We are in a crisis in which the Christian Gospel must mean more for the social life and structure of mankind or Christian institutions will suffer further loss of influence. And this is because we have taken our Christian message too narrowly and too abstractly, too exclusively subjectively and individually.

Yet it is of utmost importance that in expanding the interpretation and application of the Christian message we shall keep it truly and fully Christian. It is Jesus Christ whom we have interpreted too narrowly and followed too sectionally. We shall not solve our problems of society by diminishing his place, his nature, his energy and our dependence upon him. The volume before us is one of the finest examples of that current Theistic Humanism which

freely quotes and appeals to Jesus, but avoids any clear acceptance of him as the Gospels represent him as understanding himself, and as the whole New Testament evaluates him, "the one mediator between God and man." The work emphasizes "faith in man and God"—the two poles of our hope. And it is the God of Jesus Christ which these Theistic Humanists depend upon. They do not feel the same need of Jesus Christ which other ages have stressed and which our history shows to be necessary, and effective when we have taken him seriously. W. O. CARVER

IV. SOCIAL AND ARCHAEOLOGICAL

An Interpretation of Christian Ethics. By Reinhold Niebuhr. Published by Harper and Brothers. Price $2.00.

Those who have read the other books by this author, especially "Moral Man and Immoral Society," will welcome this more direct and comprehensive, and in some respects more positive approach to the problems and principles of Christian ethics.

In the first chapter there is a plea for a religious as over against a secular morality, and for a vital Christian faith as over against a complacent or pessimistic attitude toward life. "A religious morality is constrained by its sense of a dimension of depth to trace every force with which it deals to some ultimate origin and to relate every purpose to some ultimate end. It is concerned not only with immediate values and disvalues, but with the problem of good and evil, not only with immediate objectives, but with ultimate hopes." In these qualities it differs from prudential secular ethics. Concerning the necessity for a vital Christian faith we read, "Only a vital Christian faith, renewing its youth in its prophetic origin, is capable of dealing ade-

quately with the moral and social problems of our age; only such a faith can affirm the significance of temporal and mundane existence without capitulating unduly to the relativities of the temporal process . . . Only such a faith can outlast the death of old cultures and the birth of new civilizations, and yet deal in terms of moral responsibility with the world in which cultures and civilization engage in struggles of death and life."

The ethic of Jesus is interpreted in terms of transcendence, absolution, perfectionism and universalism. "It transcends the possibilities of human life in its final pinnacle as God transcends the world. It must, therefore, be confused neither with the ascetic ethic of world-denying religions, nor with the prudential morality of naturalism, designed to guide good people to success and happiness in this world." "The absolutism and perfectionism of Jesus' love ethic sets itself uncompromisingly not only against the natural self-regarding impulses, but against the necessary prudent defenses of the self, required because of the egoism of others. It does not establish a connection with the horizontal points of a political or social ethic or with the diagonals which a prudential individual ethic draws between the moral ideal and the facts of a given situation. It has only a vertical dimension between the loving will of God and the will of man." As illustrative of his judgment Niebuhr quotes texts from Matt. 6; 19; 23; Mark 12, and Luke 14. What is meant is further clarified in the statement that "the modern pulpit be saved from much sentimentality if the thousands of sermons which are annually preached upon these texts would contain some suggestions of the impossibility of these ethical demands for natural man in his immediate situations." Since Jesus did not consider either natural impulses or social consequences in his love ethic it cannot be applied in actual human situations. "The ethic of Jesus may offer valuable insights to and sources of criticism for a prudential social ethic which deals with present realities; but no such social ethic can be directly de-

rived from a pure religious ethic. Love is the "impossible possible." Its demands are "incapable of fulfillment in the present existence of man. They proceed from a transcendent and divine unity of essential reality, and their final fulfillment is possible only when God transmutes the present chaos of this world into its final unity." He thus takes his stand with apocalypticism.

On the basis of this conception of Christ's ethic and the fact of sin (discussed—Chapter 3) the author, in two chapters entitled "The Law of Love in Politics and Economics," makes vigorous criticisms of the attitudes of both Christian Orthodoxy (as pessimistic) and of Christian Liberalism (as complacent). In these other chapters he discusses the social relevancy of the "impossible ethical ideal," love as a possibility for the individual and love as forgiveness, reiterating the thesis of "Moral Men and Immoral Society." "The whole conception of life revealed in the Cross of Christian faith is not a pure negation of, or irrelevance toward, the moral ideals of 'natural man.' While the final heights of the love ideal condemn as well as fulfill the moral canons of common sense, the ideal is involved in every moral aspiration and achievement." "The dominant attitudes of prophetic faith are gratitude and contrition; gratitude for Creation and contrition before Judgment; or, in other words, confidence that life is good in spite of its evil and that it is evil in spite of its good. In such a faith both sentimentality (of Liberal Christianity) and despair (of Christian orthodoxy) are avoided." Again, he enlarges upon the place of love in the actual situation by saying that "no absolute limit can be placed upon the degree to which human society may yet approximate the ideal. But it is certain that every achievement will remain in the realm of approximation. The ideal in its perfect form lies beyond the capacities of human nature."

Although there is much in this presentation that is compelling one draws back from the limitations which the author sets upon the possibilities of human progress, upon the

power of love to transform the natural man, and the power of God to work his will in society through the loyalty of men of love. Nor can the reviewer subscribe to the continued inevitably of class struggle as ineradicable from human society, with the espousal of violence as a necessary compromise in Christian ethics. The argument does not convince that human nature is beyond transformation or the human relationships are beyond correction. We have not the data upon which to arrive at this absolute.

J. B. WEATHERSPOON

Christ's Gift to the Churches. By Ruth Carver Gardner. Broadman Press, Nashville, Tenn. 120 pages.

It is altogether fitting that our great Relief and Annuity Board should be represented in our growing stream of books presented by our Sunday School Board for the education in Christian service of our church members. And to find the writer who would present the pertinent facts in a pleasing and convincing manner, it is indeed fitting that Mrs. Ruth Carver Gardner should be chosen for the task. The result of her work is just the sort of book upon this subject that Southern Baptists need just now. It is no stereotyped presentation of the work of a part of our denominational machinery. On the contrary she has conceived the work of this board in terms of the fundamental questions of the type of ministry that we need and must have. She has much to say about the meaning of the ministry, God's call to preachers, the kind of preparation that these men must have, the burdens and problems that they must assume in their work; in short, the privileges and difficulties from the time when the call comes to enter the ministry to the time of departure from it by death or retirement. She has presented her material in such fresh and charming style, with such clear and cogent develop-

ment of thought, that it is a delightful and gainful experience to read her book.

It is strange indeed that Southern Baptists have given so little attention to these matters from the standpoint of helping our ministers to bear their burdens in order that their ministry may be more efficient and effectual, but we are coming to a new day, and this book is indeed a trailblazer for us. Let every minister, in fact, every Christian, see to it that he reads it carefully before the year is out. It will give the reader a clearer appreciation of the high calling of the ministry, and a more adequate understanding of the far reaching work that the Southern Baptist Convention is doing through the Relief and Annuity Board. And all of us need this twofold improvement in our thinking.

H. W. Tribble

Bible and Spade. By Stephen L. Caiger, B.D., Oxford University Press, New York and London. 218 pages. Appendices and Index. Illustrated. $1.75.

There is a constant flow from the press of general and specific works in the field of Biblical Archaeology. During the past year some notable contributions have been made, particularly in the light of the new discoveries, with the result that many difficult problems of Biblical chronology, criticism, and religious development are yielding themselves to a more satisfactory solution. The process is necessarily slow, and we must always know only in part, but Bible students have much for which to be grateful in connection with recent research and investigation. This book undertakes to set forth an orderly arrangement of recent discoveries and to relate them to the Biblical narratives on which they shed light. This purpose is clearly indicated in the author's Preface, as follows: "The aim of this little book is very simple: it is to give a general survey, as complete

and up to date as possible within the prescribed limits, of the main discoveries of archaeology as far as they concern the Old Testament, especially on its historical side. Where opinion differs about the weight or significance of the evidence, I have tried to give what I believe to be the general consensus of responsible scholarship, rather than to press any particular point of view." Now in the actual working out of the details, and in the several interpretations, the author's own views will be found appearing, as they should appear, but the value of the book is greatly enhanced because of its special effort to survey critical opinion on disputed and accepted points. One will find here a very useful cross-section of critical judgment on a large number of debatable subjects. Indeed, the whole book will prove helpful for it is an effective piece of work.

The book is divided into three parts, as follows: First, *Ancient Traditions;* Secondly *The Pre-History of the Hebrews,* and thirdly, *The Monarchy and After.* That arrangement is nicely conceived. Of course all of the archaeological *data* employed are assigned to the several periods to which they relate. This makes it possible for the reader to follow a certain chronological sequence in his study without much confusion; when one begins, moreover, to analyze these three divisions he finds most interesting sub-heads or topics, among them being *Hebrew Writing and Language, Sojourn in Egypt, the Exodus, Law of Moses, Hebrew Conquest, etc.* All of these topics are thoroughly alive and demand continuous study.

So much in general as to the scheme and province of the work. An examination of the author's own views regarding some of the essential things in the student's approach to the Bible, however, shows a few vulnerable points. This, with any book of this nature, is probably inevitable. Still, in order to articulate one's position more clearly, the reader should certainly be acquainted with, though not necessarily dependent on, the views of others. It is always unfortunate

when one-half of the world does not know what the other half is doing or thinking.

This book is heartily commended. The author has done a splendid piece of work with fine discrimination. Ministers who are alert to the offerings of archaeology in illustrating, illuminating and vitalizing Scripture will not wait even a few days before ordering this work.

J. McKee Adams

The Fatherly Rule of God. By A. E. Garvie. Published by the Abingdon Press. Price $1.25.

"A Study of Society, State and Church" is the sub-title of this most valuable book by the great English scholar. Some regard this as Dr. Garvie's best book, which is saying a great deal in the light of his encylopaedic work, "The Christian Ideal for Human Society" and the scintillating discussion of the question, "Can Christ Save Society?" The nature and trend of the discussion may be gathered from the chapter headings: The Relation of God to Man; The Necessity and the Nature of Society; The Functions of the State; The Mission of the Church; The Conflict of Church and State; The Co-operation of Church and State; Conscience and Law; Universalism, Ecumenicity, and Internationalism. The events of the last two decades in Russia, Italy, Germany, not to speak of the very recent extension of conflict between church and state in Mexico and Spain, ought to bring Christians everywhere to restudy the functions and relationships of these two great institutions. What can Christianity do toward an adjustment of relationships and an avoidance of destructive warfare? This book has many valuable suggestions.

J. B. Weatherspoon

V. MISCELLANEOUS

Working Together in A Spiritual Democracy. By Gaines S. Dobbins. Baptist Sunday School Board. 1936. 128 pages. Price 60 cents.

This is to be the "standard study course book" for the Adult Unions—the B. A. U. Study Course. The author has had both official and sympathetic association with the adult union from its beginning. His years of study and teaching in "Church Efficiency," give him peculiar fitness for writing such a study course, and one senses the master touch of the educator and efficiency expert throughout.

There are eight chapters in the book, each chapter divided and subdivided to enhance its value as a study book. A short list of books for further study is given at the close of each chapter, and an outline of each is given at the beginning.

The B. A. U. movement has had a marvellous, even if at times, a somewhat mushroom growth. The study of this book will furnish the needed direction to ground the growth properly and securely in the soil of the church and the Kingdom.

F. M. Powell

Premillennialism or Amillennialism? By Charles Feinberg, Th.D. Evangelical Theological College, Dallas, Texas. 250 pages. Price $1.50.

We have been accustomed for a long while to the controversy between the premillennialists and the post-millennialists, but Dr. Feinberg takes the position that post-millennialism is dead, and that in its place we have amillennialism. The distinction implied in the two terms is that while

post-millennialism held that the second coming of Christ would occur at the end of the reign of one thousand years, amillennialism dismisses the entire conception of such a millennial reign. The book proceeds to analyze the two views separately and then compare them. There is no doubt about the author's position. Stating that his purpose in making the study was to satisfy his own mind on the subject he states his conclusion as follows, "To my delight and satisfaction I found myself able to bear witness that its position is an impregnable one—the only one that is consistently true to the Word of God." On the first page of the book he faces the fact that the word millennium does not occur in the Scriptures, but his conclusion is that this fact creates no more difficulty for the premillennial view than does the absence of the word trinity for those who hold the trinitarian view. The reader may be left to judge as to whether the two cases are parallel.

For a book in dispensational theology this offers a very interesting study. Laying aside the implication that all Christians are to be put into two well-defined groups concerning the millennium and the further implication that the classification of Christians with reference to the millennium determines their attitudes toward all other problems of scriptural exegesis and application, if one will read the book simply with the purpose of understanding the question of the millennium he will find that his reading will be beneficial to him. It will do at least one thing, namely, it will give to the reader a definite idea concerning the position taken by premillennialists. That may or may not mean that he will come forth from his study of the book committed to the view of the author. In all probability the average reader will find himself suspending his own judgment in the interest of comparing the two views under consideration in the book. As the author indicated one's view concerning the premillennial position may be determined by his disposition to interpret the Bible throughout in a rigidly literal manner, or by his refusal so to interpret it.

According to this book the premillennial view depends for its support upon rigid literalism in the matter of interpreting the scriptures. The reader will probably decide that matter for himself before starting his study of the book, but when he has finished his study he may be disposed to raise the question whether a rigidly literal view can be thoroughly consistent in interpreting the Bible as a whole.

Here we have a rather thorough treatment. It was first submitted to the faculty of the Evangelical College in part fulfilment of the requirements for the degree of doctor of theology. Because the author had done his work thoroughly and accurately he was encouraged to publish it. It is in readable form, and organized for systematic study.

H. W. Tribble

The Oxford Dictionary of English Proverbs. Compiled by William George Smith, with Introduction and Index by Janet E. Heseltine. Oxford University Press. 1935. 644 pages. Price $6.50.

This is a veritable thesaurus, not simply of proverbs, but of their history and use. It is a historical dictionary of English Proverbs from the earliest times; and each proverb is illustrated by dated quotations. These of course, are alphabetically arranged—it really is a dictionary—and besides, the comprehensive index makes it a hundredfold more valuable and usable.

One can scarcely estimate the amount of sheer toil and drudgery necessary to complete this matchless volume. The compiler spent nearly a quarter of a century in bringing this book with its ten thousand proverbs to completion. In the later stages of its preparation, Mrs. Heseltine did yeoman service revising, indexing and writing an extensive Introduction. In the Introduction much valuable history is given of all the times out of which these proverbs grew and in which they were and are used.

It is as utterly impossible to review, adequately, this delightful volume, as to review any other "Dictionary." However in justice one should say that it is not only the best book of its kind, it is also the only complete work of its kind. It is as nearly "puncture proof" as is humanly possible to make a book and as long as a single person lives who can still speak English, this remains the classic on English Proverbs. Get it and begin to use it.

F. M. Powell

New Testament Biographies. By Hight C. Moore, D.D., Litt. D. Broadman Press, Nashville. 1935. Pp. 232. Price 75 cents.

This volume is two books in one: From Bethlehem to Olivet, and From Pentecost to Patmos. The two volumes were reviewed in these columns some time ago. To have the entire New Testament series in one volume will be welcomed by Bible students. Dr. Moore has accomplished his task well in meeting the purpose of the Training Course.

W. Hersey Davis

The Russian Soul and Revolution. By Fedor Stephen. Published by Scribners. Price $1.50.

Why did Russia accept the leadership of Lenin and turn communistic? Why did Russia become "the tocsin and the citadel of atheistic materialism? In this volume a distinguished Russian scholar offers his explanation, which he finds in the tension between barbarism and holiness in the Russian spirit and history. Communism is a "paradoxical expression of Russia's religious experience," or as Berdyaw, another Russian writer, characterizes it, the inversion of the

religious spirit and passion which are carried over into the new loyalty.

The discussion is divided into two parts: Revolution as an expression of the Russian soul; and the Russian soul in its revolutionary expression. One finds here the story of Russian culture, the conflicts that led up to the Revolution in which both church and state even rejected, the clash of ideas as well as external forces, and a description of the chaos which followed. The last sentence of the book is this: "Russia has not yet completed her tragedy—especially since all Christian Europe, surrendering itself, is hastening toward dark horizons!"

J. B. WEATHERSPOON

The Cardinal's Daughter. (Translated) By Nina Renna. Meador Publishing Co., Boston. 1935. 369 pages.

The author is not named. Perhaps it is best not to name the author when the contents of the book are considered. This is justly called an "Italian Historical Romance," the story revolves around the unbelievable rottenness and horrors of Roman Catholicism during the latter half of the Nineteenth Century.

The heroine of this beautiful love story is the daughter of the most unscrupulous and powerful Cardinal of that day, and later, the victim of his insatiable lust! Murder and adultery are almost virtues compared with the usual practices around the vatican. One thrills at the romance as one shudders at the Romanism here portrayed on every page.

The price of the book isn't stated, but one is certain that "it is more than worth it." A faint but true picture of the horrible "traffic in souls" as practiced by Rome in this period, is interwomen into a sweet, pure, gripping love story of the "Cardinal's Daughter" and a fine, clean, upstanding

young patriotic Italian, who gives his life to free his country from the iniquitous system that murdered his father, despoiled his family and corrupted his Italy in the name of Christ! Miss Renna has performed a worthy service in translating this superb work of the unnamed author.

F. M. Powell

Women in the Old Testament. By Abraham Kuyper, LL.D. Zondervan Publishing House, Grand Rapids. 148 pages. $1.00 net.

This useful volume has been translated from the Dutch by Henry Zylstra. It contains brief character sketches of fifty Old Testament women. It will be found helpful for women's study classes as a basis for discussions and talks.

Kyle M. Yates

Getting The Most Out Of Life. By George Edwin Rines. Meador Publishing Co., Boston, Mass. 197 pages. Price $2.00.

All of us need an occasional book-tonic, a book that will tone up one's life from within, that will clarify one's perspective of life, that will enable one to focus his attention upon true values and objectives. From time to time we must pull away from the routine of duty, and conduct a bit of self-examination to determine whether we are growing in our appreciation of the finer things in life, and in our ability to translate those higher values into the simple ways of service and the ordinary relationships of life. Such a tonic is this volume. Each chapter is a rather direct bit of encouragement and advice to the reader. Here is a chapter Concerning Life Itself, another concerning Life, Luck, and Labor, another under the title, Get Acquainted with Yourself, yet another concerning Personal Independ-

ence, and one about Time and Its Value, and still others making a total of twenty chapters. The reader will be refreshed with the perusal of these pages. He may not learn a great deal that is new, but he will be induced to pause and reflect, taking stock of his relation to life. And if it does that for the reader in these crowded days it will prove a worthwhile investment.

H. W. TRIBBLE

The Teachers' Guide. By James R. Kaye, Ph.D. The John A. Dickson Publishing Co., Chicago. 400 pages. $1.65 net.

The author of the *New Analytical Bible* has sent forth another volume for the use of teachers who teach the international Sunday-school lessons. He has combined several features to make the work beautiful, usable, attractive and helpful. The charts and photographs add to its usefulness.

KYLE M. YATES

Robert E. Lee, The Christian. By William J. Johnstone. The Abingdon Press. New York. 300 pages. $2.00 net.

It is refreshing to read from the pen of this keen student the picture of a clean, reverent, pious, consecrated Christian gentleman. We have been conscious of the fact that Lee was a Christian but we have in this volume the clear proof given in such abundance that we find ourselves overwhelmed before the white Christian character. We see his warm spiritual nature nurtured in a Christian home, blossoming into a personality that reveals a never-failing trust in God, a beautiful submission to His will, an intimate touch with the spiritual dynamo that made victory possible. It did not seem to occur to the great general that he could go along blindly without daily guidance. In all his

victories and triumphs he was ready to give thanks to God who brought it to pass. As he grew older he became more Christ-like and more thoroughly consecrated to do His will.

In the war, in the dark days of the reconstruction era, in the busy hours as president of Washington College, in the church, in the home—he was always the gentle, consecrated, godly follower of his blessed Saviour. Surely we shall be better because we have been led to look upon that clean gentleman of Virginia.

KYLE M. YATES

The Waiting Drummer and Other Verse. By William M. Runyan. Fleming H. Revell Company, New York. 96 pages. Price $1.00. 1935.

The editor of Moody Bible Institute gives us here some of his poems. They have a religious flavor and suggestiveness that will help in the quiet times of meditation.

H. W. TRIBBLE

Books Received

How to Use the Bible. By John W. Couts. Published by The Cokesbury Press. Price 50 cents.

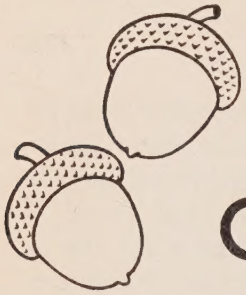
Planning A Life. By H. E. Watters. Published by the Sunday School Board of the Southern Baptist Convention. A Baptist Training Union Study Course and of great value to young people.

The Philosophies of Father Coughlin. By W. B. Riley. The Zondervan Publishing House.

Clee of the Lighted Tower. By John W. Mace and Irving T. Gumb. Published by Revell. A pastoral and biographical sketch, the story of the success of a down-town church in Newark. Price $1.50.

Revival Is Coming. By Roger W. Babson. Published by Revell. Cheering predictions by the great statistician, and hitherto quite reliable forecaster of business conditions. Price 85 cents.

Social Ethics of the Jews. By Arthur Meyerwitz. Block Publishing Co. Selected texts of ethical teaching from Biblical and Talmodic literature, with notes of introduction. Very instrucive. Price $1.25.



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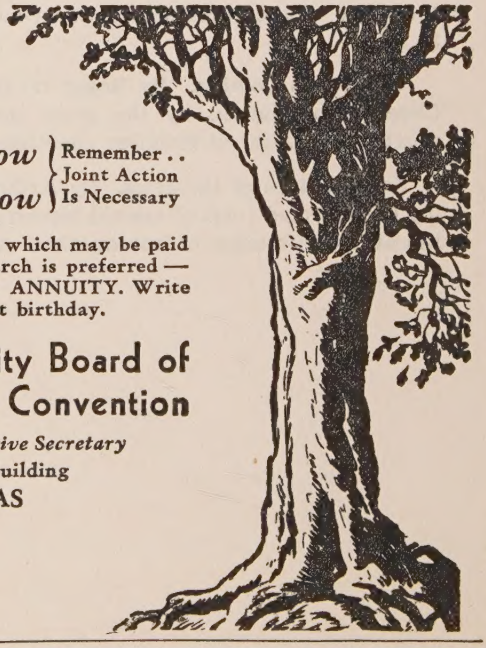

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